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THE STATE AND THE PEOPLE

I

WHILE ideally it is true that the State constitutes the organized will of society or the projection of the social will of the people, yet since authority and the governmental function have to be embodied in a distinct group of individuals, actual conditions may not always correspond to the ideal, and disagreements and antagonism may develop between State and people, between political society and society in the larger sense, between those that govern and those that are governed. Modern democratic institutions as a rule prevent this antagonism from growing to destructive proportions. Corrupt government is not unknown in democracies and in some cases enjoys a rather long lease of life but it is invariably ended before it can do irremediable harm to the people and completely undermine the public good. In fact, at this stage of history, if there were not terrible evidence to the contrary, it would be deemed impossible that a people could be plunged into the depths of misery and degradation, be despoiled of its rights and cultural inheritance, be reduced to a state of practical slavery, and finally be launched on a career of criminal aggression by its own rulers. Our generation has witnessed the awful phenomenon of the power of the State falling into the hands of a group of unscrupulous men who perverted all notions of morality, vitiated the administration of justice, corrupted youth and debauched the people; who involved the whole nation in their guilt and dragged it down with them in their spectacular fall; who brought ruin to the world and almost succeeded in wrecking civilization. In view of the enormity of the material and especially of the moral evil wrought we ask ourselves the pertinent and poignant question: Did this have to happen with the ineluctable necessity of a natural catastrophe relentlessly proceeding on its course of destruction? Did this thing come about with fatalistic inevitability? The question, of course, is being asked with regard to the country that precipitated the series of events which terminated in unprecedented humiliation to itself and caused

untold suffering to mankind. And here the question takes this form: Was there no alternative for the German people but to submit docilely and obediently to the established government (the Nazi Rule) even though this course led to the undoing of the country? Could the Nazi State rightfully demand absolute and unconditional allegiance of its subjects as long as it was in the undisputed possession of authority?

The question involves important moral issues such as the limitations of State power and the right of resistance to public authority when it exceeds the limits of its competence. To many it might seem that the discussion of the tragic experience of Germany possesses only a remote academic or historical interest and is devoid of any practical value; that, indeed, would be a serious mistake. The German catastrophe should serve as a lesson and stands out as a warning. Totalitarianism continues in the political world of today not perhaps as a formulated doctrine which can be stated and refuted but as a drift which is not put into words but subtly influences political attitudes, legislative measures and national policies. And there lies the danger, for a drift is not at first recognized and thus is allowed to gather momentum until it has become irresistible. Totalitarian tendencies must be resisted from the outset if they are not to grow beyond control. Centralization of government, state support for various social activities, multiplication of government agencies, if not carefully watched, readily turn into pacemakers for Totalitarianism. The danger is enhanced by the fact that state control imperceptibly increases, that there exists no social force to oppose it and that it is so difficult to assign its limits. The fatal tendency and its implications are well recognized by observers of the times. Thus we read in a text published by The Commission on American Citizenship: "A trend of the times, apparent the world over, is the development of strong centralized governments. The trend is manifest in our own national life.... This centralizing trend, inevitable though it may

be, is fraught with peril for the survival of the freedom that has made us a great people The delimitation of the function of the state in the modern world is perhaps the most critical issue which confronts mankind." (Better Men for Better Times. Washington, The Catholic University.)

Well, Germany now is the classical example of a people on which a Totalitarian government fastened itself with a viselike grip that could not be loosened, of a social body on which the octopus of the modern State gained a stranglehold that would not relax until every vestige of spontaneous life had been stifled, of a nation that abdicated its will, and power of making decisions for itself and became a helpless tool in the hand of a Dictator. Let no one take umbrage at this description which merely sets forth the external condition and pre-scinds from the possible existence of inner disagreement with the aims of the ruling political party and the presence of a measure of resistance which at all events proved ineffectual. This utter ineffectuality is precisely the crucial point in our discussion. What mistake was made by the German nation that it became helpless in the clutch of the government? What was missed that the nation was caught in this stranglehold and why did it fail to extricate itself from its desperate plight after the immoral character of the political philosophy of the Nazis and the criminal nature of their aims and methods had become manifest?

That the German people was ill-advised in putting its destiny into the hands of the Nazis is clear enough in retrospect but economic circumstances, propaganda managed with diabolical cleverness and the prevailing mood of hopelessness that had settled on the land explain much. Be that as it may, the day arrived when Nazi authority was fully established as a recognized and legitimate government. An authority thus established enjoys within the nation a high degree of prestige as is perfectly proper and its rights are respected by other states. Nor is a strong government which enforces the law, maintains order with a mighty hand, proceeds vigorously against lawless elements, supplies employment for the masses and improves economic conditions in every way to be regarded as anything but a real blessing. A government of this type will readily be forgiven some arbitrariness in its methods. The willingness of the German people to trust the new government and to cooperate with it can be understood without difficulty, especially as the preceding adminis-

tration had shown a deplorable weakness and inefficiency.

The dream did not last long. The Nazi rule degenerated not only into oppression and tyranny which a nation might patiently bear in order to avoid greater evil but into an utter abuse of power which flouted all principles of morality, disregarded its solemn duties to the people, betrayed the common good and showed the most cynical contempt for the lives of the citizens, the sanctity of the family and the home, and in general for all that men hold sacred. It is certain that the German people bore the brunt of the Nazi enslavement. We have here a case where the State is untrue to its trust and betrays the people. The people at least in a vague manner knew of the treatment of their fellow citizens who were not in harmony with the principles and actions of the party in power. They knew but it does not follow that they consented and approved. In fact, it is highly probable that outside of the Nazi party the deeds of the government were roundly condemned and detested, if for no other reason than that the people were exploited in the interests of the party in office. It could not be long before all but the most fanatic party members realized that the people were being sacrificed to the insane ambitions of their leaders and that the country was headed for ruin.

There were no checks on the government in which the people had a voice; there was no way by which disapproval could be registered; criticism of every kind was silenced. What, then, could the people do to save themselves from being ruined by their own government and being implicated in the crimes of their leaders? Of course, passive resistance offered a means to individuals to keep their consciences clean by refusing cooperation in any particularly atrocious scheme, and no doubt many resorted to this means never to be heard of again or to find themselves in a concentration camp. Things had gone too far and the government could no longer be seriously embarrassed by passive resistance even if there had been the possibility of organizing such resistance on a large scale. A lawless government such as the Nazi rule having at its disposal the apparatus of coercive power that goes with the modern State and not hampered by any considerations of conscience in the drastic use of its might can be stayed in its nefarious activity by mere passive resistance no more than the onrushing tide can be stemmed by a dam of sand built by a child.

Does this mean that there is no recourse

against authority which wantonly abuses its power, not only neglects its duties owed to the common good but trifles with the welfare of the people, and jeopardizes the very existence of the nation by unjust wars? A government of this kind is no longer a lawful authority and it cannot be the intention of the moral order to deprive a people of the right to cast off such a degrading yoke which is incompatible with the dignity of man. No moral basis can be assigned for continued allegiance to a government that is false to its essential duties and its very purpose. The common good is the law, the reason, and the measure of political authority. A government neglectful of the common good has forfeited its reason and right to exist and on account of its power to do enormous harm should be terminated. However, a bad government is the last that would give ear to complaints of its subjects and demands for redress of unbearable grievances. But the people also have rights, among which is the right to be justly and well governed. And a moral right has this peculiarity that in its vindication coercive force may be employed. Rights are terribly precious things without which life would not be worth living. If persistently violated they may be asserted against a tyrannical government even by the use of physical force, for force is the only available means that remains if public authority obstinately and maliciously refuses to listen to reason.

True, active resistance aiming at the removal of an irresponsible government and the overthrow of public authority which flagrantly misuses its power is a last resort justified only after all other means have proved futile but it cannot be denied a people. Public authority which defends rights and administers justice is something truly sacred; but perverted public authority which respects neither the rights of God nor man is something unspeakably foul and vile. The abuse of public authority is, if not the greatest crime, at least one of the greatest crimes against humanity. Not only that but it is fraught with the greatest potentialities for evil. It is inconceivable that the moral order contains no remedy for an evil of such frightful dimensions and that it could be the mind and will of the Providential Government of the world to guarantee to such an evil undisturbed and uncontested existence. No, the moral order has armed the people against the abuse of public power that cannot otherwise be remedied, with the right of active resistance. Dr. H. A. Rommen writes: "But has the people a right to

active resistance against a tyrant whose rule gravely violates the common good? St. Thomas and all the Schoolmen answer, Yes. Because popular uprising is then not sedition, but lawful defense of the body-politic's inalienable right to the realization of the common good." (The State in Catholic Thought. St. Louis, B. Herder Book Co.) In principle the right of active resistance against unjust government exists, for otherwise the people would be doomed to helplessness in the grip of tyranny. It stands to reason that the exercise of this right which has the incalculable qualities of explosive dynamite and may well be likened to a boomerang must be surrounded by precautionary safeguards to forestall failure and minimize possible evil consequences. To this very important point we will return.

Now, the German people, though it may be presumed that a large portion, perhaps a majority, was not in sympathy with Nazi policies once their immoral character had been revealed, did not rise in active resistance against the government but more or less reluctantly lent support and let themselves be manoeuvred into a road that was bound to end in tragedy and disaster. Why was there no popular uprising to overthrow a government which had become the enemy of the people, an aggressor as much as an outside foe invading the country? Were the Germans ignorant of their right or did excessive caution deter them from its use? Both could be, for some moralists are loath to concede the right of insurrection to an oppressed nation on account of its inherent liability to abuse and because in our days of democracy it no longer seems necessary. If it was ignorance, their ignorance has cost them much, and it is a pity that they were not better informed. As to the need of the right in our days, we can only say that even today circumstances may arise in which the right will have to be invoked, for democratic rule can also degenerate into oppression; yet outside of exceptional conditions the right of active popular resistance may justly be regarded as dormant wherever democracy is more than an empty name.

But what about caution? Prudent caution and disciplined restraint are indispensable in a matter of such grave moment. A nation will solemnly pause before it dethrones an unworthy government by the use of physical force since too much is at stake and the outcome at best remains dubious. Still when everything sacred is trampled under foot, when religion is persecuted, when the minds of the growing generation are systemati-

cally poisoned, when hearts are alienated from God and hatred of fellowmen implanted in them, caution turns into cowardice and must cease, and yield to courageous action. The dangerous step then will have to be taken with confidence in the God of right and justice.

We grant that in view of the ruthlessness of the Nazi clique active resistance would have been a bloody struggle involving heavy sacrifice of lives and goods, but the values at issue would have been worth the price. It is not improbable that if there had been such resistance of any magnitude the dastardly assault of the Nazi on the nations of Europe would have been thwarted. In that case, albeit at terrific cost, Germany would have saved its moral integrity, its honor, its soul, and its respected place in the family of Nations. Father Max Pribilla, S.J.,¹⁾ whom we follow substantially in this discussion, construes even a duty to resist a public authority that disrupts social life, sows discord between the classes of society, pro-

vokes strife between the nations, and overrides the common and basic decencies. To combat extreme evils extreme and heroic means are not only justified but obligatory. When supreme moral and spiritual values are in question costs are not to be reckoned. By a timely resistance Germany might have spared itself and the world a dreadful experience and earned the gratitude of mankind and future generations.

But again the cost of active resistance to the Nazis and the obstruction of their plans? The fury of the Nazis would have been limitless and they would have wreaked merciless vengeance on Germany before they could have been ousted from their well entrenched positions. Yet, whatever they might have done to the German people, it could not have been worse than what has actually happened to the unfortunate country.

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OPPOSITION TO RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

THE big Oliver Cromwell of old was after big game such as King Charles I who was executed January 30, 1649. This rebellion also entailed the putting down of Prelacy and the putting up of Presbyterianism with its intolerant Westminster Confession that made it the first duty of the civil magistrate to crush all dissenting religion.

Our little Arthur Cromwell of today is after little game such as our little school children. He is plotting with the powers of darkness, marshalled together in anti-religious bigotry, to deprive little children of the freedom of religious education in the Public Schools.

What they are really working for, with might and main, is the establishment of Atheism for State and Nation by driving God out of State and School. This would mean the triumph of their own atheistic superstition which is to them religion as much as the New Testament is religion to Christians, both Catholic and Protestant, as much as the Old Testament is religion to the Jews, and as much as the Koran is religion to the Mohammedan.

Inasmuch as the establishment of the superstition of atheism as the Religion for State and Nation is a clear violation of the Constitution of the United States which forbids the establishment of any single religion as well as the prohibiting of the free exercise thereof, it is about time to break the strangle-hold of infidel monopoly, introduced and maintained by the complete secularization of the Public Schools, and to restore to the Public Schools their freedom of religious education as it obtained in the days of the Founding Fathers of our great Democracy.

The mistake that was made afterwards, for instance in the case of the Public School Society of New York City, really a private corporation, was to organize the Public Schools of that City as Protestant Schools to proselytize Catholic children attending them. The School Controversy, that grew out of this evil under the great leadership of Archbishop Hughes, who had the open sympathy of Governor Seward of New York State in this great fight, ended in the elimination of the maleficent Public School Society, but unfortunately it also involved almost a complete secularization of New York City's Public Schools by

¹⁾ An den Grenzen der Staatsgewalt. Stimmen der Zeit. Maerz, 1498.

the elimination of the Protestantism of any denomination.

This could only satisfy the small minority of infidel parents, and not the great majority of the real Protestants in that day. However today, in quite a number of places, the mistake responsible for the untoward developments has been avoided by the fact that different religious denominations, Protestant, Jewish and Catholic, realizing the need of religious instruction for the children of their respective faiths, come into the Public Schools once a week and teach their own children, in rooms assigned to them, their respective Faith and Morality. In other places, the children are taken, at the request of parents, out of Public Schools to places, provided by religious Denominations, for religious instruction.

How much such children needed this instruction was keenly realized by the late President Roosevelt. In his radio address for the White House Conference on Children in a Democracy, January 19, 1940, he regretfully admitted "the estimate that perhaps one-half of the children in this country are having no regular religious instruction" while "nearly a million children of elementary school age are not in school."

It is bad enough to have almost a million children of elementary grade without any schooling; but it is infinitely worse to have many more millions of children without any regular religious instruction in our country, particularly at a time when there has been such an increase in Juvenile Delinquency. Foreseeing future pitfalls for his countrymen, the Father of our country warned his generation in his Farewell Message that "reason and experience both forbid us to expect that national morality can prevail with the exclusion of religious principle." We are harvesting today the rotten fruits of the Public Schools, completely secularized in the last century through failure to follow the sane and sound advice of George Washington.

While President Roosevelt kept "in mind both the wisdom of maintaining the separation of Church and State and the great importance of religion in personal and social living," he recognized it to be "important to consider how provision can best be made for religious training."

Obviously provision can be best made for the religious training of Public School children in rooms of their own Public School without the break that is necessitated by their transfer to a Denominational place of instruction.

Strange as it may seem, the powers of darkness, conspiring against the freedom of religious education for Public School Children, ever keep up their fight to maintain their strangle hold of infidel, atheistic monopoly on Public School Children so as to deprive them of their freedom of religious education both within and without Public School Property.

Thus Ira Latimer, illogically styled Director of the Civil Liberties Committee of Chicago, filed suit October 26, 1945, for a writ of mandamus to prohibit the Chicago Board of Education its practice of releasing certain pupils from school to attend religious education classes. However, only recently Supreme Court Judge Ulysses S. Schwartz ruled as follows:

"This order of the School Board, providing the hour for outside religious training, is in direct conformity rather than in opposition to the Constitution's Bill of Rights. It does not aid in establishing a church nor does it exclude the free exercise of all religion."

Here Judge Schwartz has hit the nail squarely on the head, and it is too bad that President Roosevelt is not alive because he needed some enlightenment on the related questions of freedom of religion and of the separation of Church and State, for both of which provision is made in the opening clause of the Bill of Rights at the very beginning of our great country's organization as a Democracy.

The first clause of that Bill of Rights tells us that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." By these words the Constitution of the United States broke with the intolerance of our country's Colonial Period when individual colonies had a State established Religion that penalized either every other or at least one or another form of dissenting worship.

Thus, for example, the Catholic Religion was tyrannically proscribed in all the original colonies along the Atlantic Seaboard except in Pennsylvania and Maryland, and even in these two colonies Catholics were legally disqualified for rights of citizenship, suffrage and the holding of Public Office. This colonial religious tyranny was constitutionally ended once and for all, as far as the Federal Government was concerned, by the adoption of the American Bill of Rights in the first ten amendments to the Constitution of the United States.

In the State of New York these same powers of darkness, although under another name, were

prevented from legally attacking the release time for religious instruction of Public School Children once a week at the request of tax-paying parents. The Education Law, amended by chapter 305 of the Laws of 1940, declared that "absence for religious observance and education shall be permitted under rules that the Commissioner shall establish." The pertinent rule, established by the Commissioner of Education and approved by the Regents June 20, 1940, provides that "absence of a pupil from school hours for religious observance and education, to be had outside the school building grounds, will be excused upon the request in writing signed by the parent or guardian of the pupil."

The Law and Rule did not save this release period for the religious instruction of Public School Children from an outrageous and unreasonable attack by Conrad Henry Moehlman, former Professor of the History of Christianity at the Colgate Rochester Divinity School and Visiting Professor of Religion at the University of Rochester, in his book on *School and Church*, which he also entitled *The American Way*, an evident misnomer in view of his hateful hostility against religious instruction of Public School Children both in and off Public School property.

For this reason I have not hesitated to denounce him, a Baptist Minister, for promoting anti-religious bigotry by an unholy alliance (1) with an apostate Catholic who signs himself Pastor of the Church of St. Mary's the Divine in Rochester, affiliated with the North American Old Roman Catholic Church, (2) with the Unitarian Society of Ithaca, and (3) with a pitifully small coterie of ignorant Atheists that call themselves the Rochester Society of Free Thinkers.

Both the North American Old Roman Catholic Pastor, the Reverend Gregory C. F. Reynolds, and the Unitarian Society of Ithaca protested against the same thing, the giving of credits to Public School pupils for religious instruction, generally either Catholic or Protestant or Jewish. The Unitarians sent their letter of protest to Governor Dewey, but the Reverend Reynolds petitioned the State Education Department to issue an order prohibiting the practice of granting credits for religious instruction to Rochester Public School pupils. During the providential absence of the Commissioner of Education, Dr. Stoddard, the Assistant Commissioner, Dr. Edwin R. Van Kleek, commented on the case November 11, 1945. Speaking as an individual, he said what was objectively true, declaring:

"The current objection seems to be based on the mistaken belief that giving credits toward graduation for religious classes taken by students in Grades 10, 11, and 12 violates the Constitution.

"This is a completely erroneous reading of the Constitution. What the Constitution says is that State funds shall not be paid to denominational schools. This clause obviously has no application to public schools or to graduation requirements."

With such convictions, Dr. Van Kleek, November 11, 1945, defended credits in New York State Public Schools for religious instruction "as not only legal, but proper and desirable."

Even before this I had come to the same conclusion as Dr. Van Kleek in regard to Article XI, Section 4 of the New York State Constitution, namely that it had nothing to do with Public Schools, as it deals only with Denominational Schools.

When I was gathering material for my three volume work on Bishop McQuaid, especially for the third volume which I had published in 1927, I studied the texts of the New York State Constitutional Convention of 1894, when that Section was first introduced into the Constitution of the State of New York. The official records show how the powers of darkness, A.P.A., etc., etc., were determined to cut off State aid from Denominational Charity and Denominational Education. Jews, Protestants, and Catholics were interested in Denominational Charities which were therefore not sacrificed. However, Denominational Education was almost wholly the concern of Catholics and so was in fact sacrificed to the enemy.

Just to illustrate, the Chairman of the Committee on charities and charitable institutions, the Honorable Edward Lauterbach, in his report, August 20, 1894, refers to the amendment, "suggested by the committee on education, which prohibits the giving of any moneys by the State to any parochial, denominational, or sectarian school whatever."

"Consequently, the phrases in Article XI, Section 4, that forbid the State or any subdivision thereof to use property, credit, or money "in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught," describe "parochial, denominational, or sectarian schools," and not Public Schools.

This is so evident that the "*Legislative Manual of the State of New York*" and the "*New York State Red Book*" print Article XI, Section 4, with the heading in bold black type: "Use of public property or money in aid of denominational schools prohibited; transportation of children (i.e. non Public School Children) authorized." Although an explanatory note at the head of the Constitution declares that "Section headings are enclosed in brackets . . . to indicate that they are not a part of the official text," they are indicative enough of the real contents of the section which have to do with denominational, *not* public schools.

It is a mystery of iniquity how a false tradition developed that made this section also erroneously apply to Public Schools. Thus the University of the State of New York Bulletin No. 1260, January 3, 1944, Law Pamphlet 6, entitled Use of School Buildings, pp. 6 and 7, has a section with the heading: Use for Fraternal and Religious Purposes. We are only concerned with the last: the use for Religious Purposes.

This gives the decision relating to religious instruction in Public Schools upon the appeal of Doris L. McLennan against District No. 1, Town

of Geddes, Onondaga County. Here the children in the Public School were separated in two religious groups, to whom religious instruction was given each Tuesday morning for 45 minutes at 11 o'clock. Doris L. McLennan did "not desire that her child participate in religious instruction in the school building," and objected "to the use of the school building for the purpose of religious instruction."

The official record of the case declared that "her position is in accordance with the State Constitution and the statute and rules." It also maintained that "the use of a school building for religious instruction is prohibited by section 4 of article XI of the State Constitution."

This is an error, because the records of the Constitutional Convention, in which this section of the Constitution was formulated, prove that this section deals with denominational schools and not public schools, which is also attested by the heading printed in bold type both in the Legislative Manual and the Red Book of the State of New York.

(To be concluded)

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DECAY OF SELF-GOVERNMENT

IT has been said: When the Democratic party, in the presidential campaign waged between Martin Van Buren and William Henry Harrison, decided to make an issue before the people on the question of halting the growth of a strong centralized Government, it invited the long period of successive defeats which followed. A hundred years later, the Democratic party, although it still claimed to be the party of Jefferson and Jackson propagated and promoted centralization of federal power, tempted by the conditions that gave rise to the New Deal. The new departure, as far as the policies of the democratic party are concerned, was, in fact, little else than the prelude to the introduction of State Socialism such as Great Britain now enjoys. Nevertheless the innovation was accepted as an extension of democratic principles. Many men were quite willing to recognize as an accomplished fact the assertion advanced in favor of the extension of federal power, "that the States have been eliminated as national factors and that we have established

a Federal government with supreme functions."¹⁾

The recent revolt of the Southern Senators is, therefore, a belated expression of condemnation aimed at the policy of northern Democrats who counted power for more than principles. In spite of Jackson Day dinners, at one hundred dollars per plate, the party leaders, thoroughly opportunistic, have denied what are fundamental principles of a democratic nature and not merely party doctrines. For true democracy—which must enjoy liberty of action and initiative—can not thrive where functions belonging to individuals, the family, corporations and political bodies of a minor order, have been arrogated to itself by a central government.

We have to do with a phenomenon the influence and extension of which has grown in recent centuries. That champion of popular rights, Joseph Görres, treats of the matter in one of the two tracts which caused the wrath of the reactionary Governments of Germany not long after

¹⁾ West, Federal Power: Its Growth and Necessity. N. Y., 1919, p. 216.

the close of the Napoleonic wars. It is in "Deutschland und die Revolution" this great tribune of right and justice says that in post-medieval states the democratic principle had been consistently undermined and lorded over. "To accomplish this purpose, these systems of centralization were gradually devised; the State subjected everything, even the most insignificant minutia to its supervision; even the most minor things were to be controlled from the centre. The so-called Police (i.e., rather the executive branch of a Government in the days of mercantilism and royal absolutism, and not our protective police force. Ed. *SJR*) tutored from above all members of society, even family life. Yes, even the Church became an instrument of this policy."²)

But, as Görres remarked, abused nature was revenged on those "who had presumed to carry out this nonsensical system." Another German, William H. Riehl, considered one of the founders of German sociology and compared to Jacob Burckhardt as a writer on the history of culture,³) refers to the same question in one of the volumes of his work, "Natural History of the German People." "Since the close of the Middle Ages," he writes, "the essential kernel of all social battles is concerned with the principle whether the

estates are to remain corporatively organized or if progress from the ancient and medieval to modern society does not, in fact, result in the great historical groups and strata (of society) fusing into a whole."⁴) That is, our amorphous mass.

Riehl, who wrote ninety years ago, was even at that time convinced that "the fourth estate (commonly referred to as "the working class." Ed. *SJR*) was the perceptible result of this intellectual battle."

The tendency spoken of has increased its influence rapidly since these men wrote. Circumstances of various kinds have favored a development which must inevitably lead to a servile State, akin to a tremendous *cephalopod* (ordinarily called octopus), ruled by a central power with the aid of a vast bureaucracy which will relieve men, women, associations and political corporations of a large part of their responsibilities. But the price will be curtailment of liberty and self-government, while finally society itself will suffer the debilities of marasmus. The totalitarian systems, the coming into power of which we have witnessed, are merely the exaggerated forms of the tendency discussed. Which may prove far more persistent and permanent than some appear inclined to believe.

F. P. KENKEL

Warder's Review

Timely Warning

TEMPTED by "bigness" and the tendency of the time, to promote centralization, Catholics, in places high and low, are apt to believe unitarianism and uniformity desirable and necessary for successful action. Hence the warning related to this subject our wise and far-sighted Pope addressed to the International Congress of the Congregations and Sodalitys of Our Lady, held at Barcelona some time ago, must be considered particularly pertinent to present day conditions.

The Pope told his radio-audience that the tendency "to reduce apostolic activities to complete uniformity by regimentation of them all under one single form," arises "from a shortsightedness that is alien to every tradition and to the gentle spirit of the Church, which is heir to the teaching of St. Paul: 'Now there are varieties of gifts, but the same spirit.'"

It is this spirit has contributed so largely to the promotion of Catholic action and works of charity through the centuries. Under the guarantee of freedom "the gentle spirit of the Church" has met a thousand different needs and conditions as they arose. "Complete uniformity by regimentation" would have chilled it and even made it sterile.

The Holy Father also warned against lack of balance between spirituality and practical works, which he characterized as external and internal exclusivism. External exclusivism, Pope Pius explained, is manifested in insufficient emphasis on spirituality, thus resulting in works that are "superficial and naturalistic," rather than motivated by the supernatural. Internal exclusivism consists, on the other hand, of an excessive and timid limitation of activities solely to works of devotion. Running thereby counter to the words of Our Savior: "I have come to cast fire upon the earth and what will I but that it be kindled?"

²) Loc. cit. Deutschland, 2d ed., 1819, p. 156.

³) See Encyclopedia of the Social Sciences. Vol. XIII, p. 385.

⁴) Die bürgerl. Gesellschaft. Stuttgart, 10 ed., 1907, p. 8.

The Opening Guns of a Universal Battle

EVERY convention to be held under the auspices of the CV, the NCWU, and their branches, in the present year, should concern themselves with the attacks on Catholic Schools reported from all parts of the world. Our people are apt to suppose that it is only where Communism is in power, Catholic Schools are in jeopardy. Such is not the fact. In Germany, for instance, as we know from one of the Monthly Letters written by Most Reverend Bishop Muench and published in Catholic Action News, the official organ of his Diocese, authorities in a number of the German states have attempted to suppress denominational schools, although, as the Bishop writes, "both Protestants and Catholics have learned from tragic experiences how disastrous it is for rising generations to be reared in schools without training in the ways of the Lord." In the state of Schleswig-Holstein, British zone, local authorities were willing and ready to again open denominational schools, but the State Government issued a decree declaring that, for the present, such schools may not be opened, conceding, however, that religious instructions may form a part of the course of studies. Parents at once protested the decision and re-affirmed the stand they had taken when the British Occupying Authority had asked for a vote on the subject. The people also objected when the Minister of Education of Lower Saxony asserted in an address, delivered by him in the University city of Erlangen, Bavaria, that, "The rights of society stand above the rights of parents in the field of education." If that were true, the State could at any time decree the elimination of religious instructions from schools, and it could, in fact, make the teaching of godless doctrines obligatory. That a Minister of Education in any German state may dare to emphasise a doctrine proclaimed by Robespierre, points to a danger, the supremacy of the State over parental rights, the family, and the child, which Catholics will be called on to meet in many countries before the close of the century.

Like other contagious ideas, this particular one has already contaminated the minds of men the world over. A recent communication, addressed to the Bureau from Ceylon, having referred to the fortunate results of the elections in Italy, states:

"God alone knows what else is in store for the world. Leftists are obtaining more power and influence here

in Ceylon. Our schools are in jeopardy, and we will be left in the lurch with the state system of free schools, with nothing but a meager equipment grant. Still, we must keep up our schools in the Missions. Only the future will tell us what will happen to our schools. Pray for us and our children whose future and religious training is in danger."

The tendency referred to prevails also in our country. We should, therefore, prepare for defense before the storm breaks. Preparation means, to acquire sound knowledge of the principles at stake, with which to confront those blindly preparing the way for autocracy, the submission of the person and the family to the power of the State, regardless of those eternal rights upon which depend our liberties.

"Too Much Politics"

USE of quotation marks in the title is warranted by the fact that the statement expresses what is a sentiment of public opinion. Included in the slogan is the further thought of the futility of participating in politics. There is the likelihood that the nasty revelations of what went on behind the scenes in Washington in the days of Franklin Delano Roosevelt will promote this pessimistic outlook on politics.

In view of this situation an opinion on government, that has a bearing on the subject, expressed by the Spanish philosopher Jaime Balmes, appears of value. It was a hundred years ago, the famous scholar—whose book on "European Civilization" was read the world over—wrote:

"All nations that have representative Government, especially if it is of recent institution, have one great defect; they are always concerned with politics and forms of government, like someone who is always tinkering with a machine and not bothering about what it ought to manufacture. All that is most precious in human life remains at the bottom, all that is most vague and superficial comes to the top . . . the first thing that a Government ought to do is to escape as soon as possible from the sphere of politics."

As the *Irish Rosary* points out: "Balmes was urging representative Government expanding in Spain to produce what should be the primary and precious product of civil government—the material and social well-being of the toiling masses. But what Balmes urged on his Spain was largely in vain. For its representative Government, dominated by Masonry, Liberalism, the worldliness of the old aristocracy and the titled

new-rich from the spoliation of the Church, for long neglected the material and social well-being of the toiling masses and put a premium on apostolic inertia for ecclesiastical preferment. This neglect issued in our days in making straight the way for the Soviet onslaught in Spain on Spain, and for its hellish consequences, which Franco so gloriously withstood and continues to withstand—for the freedom and well-being of Spain and Christendom."

To a certain degree the sins of Spanish governments have been common to the governments of all states everywhere since the organic nature of society was denied, while the existing corporative institutions were destroyed. Governments were beset by two evils: Party domination and a multiplicity of obligations, which to satisfy they were not adapted. Nor must it be overlooked that the liberal forces were opposed to all reforms which appeared to them to interfere with the functioning of the political and economic doctrines that suited their purposes so well. Moreover, the State, at the urging of the forceful and successful members of the bourgeoisie, openly espoused secularism. It was at that time Newman, in his famous address, delivered in Rome when the insignia of the Cardinalate were conferred on him, said: "Hitherto the civil power has been Christian. Now everywhere that godly framework of society which is the creation of society is throwing off Christianity. Philosophers and politicians are bent on satisfying the problems of law and order without the aid of Christianity." And neither of the two have so far retraced their steps. Hence, nations continue on their way to state absolutism.

The Tide-Land Controversy

AMONG the institutions to which the liberalistic doctrines of the age of reason put an end, the prerogative of the crown, known as regalia, was of more than ordinary importance. One may say, the nationalization of coal mines, which is being carried out in a number of countries of Europe at the present time, would not have been called for had the modern State retained the regalia which would have secured to it the right to all wealth below the soil—including petroleum. For among the regalia this was through the centuries the most important. Which does not mean, the royal owner, or in our case the State, would open and operate mines. But the State would have controlled all phases of

mining from prospecting to production, and derived a royalty (this term is closely related to regalia) from every ton of ore and coal, and every barrel of oil extracted from the womb of mother earth.

In the light of this preamble the policy adopted by the administration at Washington, to lay claim to tide-lands along the coasts of our country, at present for the purpose of securing the petroleum to be found under the submerged land, appears reasonable. It all amounts to a renewal of the regalia of former times, retained in Prussia, in spite of liberalistic doctrines, in regard to amber. The harvesting of this precious article, thrown up by the waves of the Baltic Sea, was continued as a prerogative of the crown.

It has been said: "What shall it profit an Empire if it wins a whole sub-continent and has no oil!" A fact not to be left out of sight when considering world problems today. It is, therefore, understandable, the Executive, informed by the heads of the Army and Navy, both of whom are so dependent on oil, should wish to secure the domestic resources of this precious product of former eras of our earth. With the criminal manner of disposing of the land, the timber and the minerals allotted to individual States in mind, the Federal Government a few years ago for the first time in our history, challenged the right of the States to the ownership and control of the submerged land off their shores within the three-mile limit. Litigation was begun to establish federal authority in these areas—the so-called California Case. Confronted with this unusual and extraordinary demand for the cession of state lands to the Federal Government, the Council of State Governments and other state agencies supported a bill to restate state ownership of these properties and to re-establish the policy of state ownership and state administration of them, which had been the policy of the United States Government for 150 years.

The Seventy-ninth Congress passed the bill, the President vetoed it, and several months later the Supreme Court decided that the Federal Government had paramount rights to submerged tide-lands off the California Coast. California petitioned for a rehearing of the case. The Supreme Court denied this petition and issued a decree carrying into effect its decision in the tide-lands case.

The matter was not permitted to rest here. The Council of State Governments, the Governors' Conference, and the National Association of At-

torneys General supported another bill intended to re-establish state ownership and control in these areas. The proponents hope the Congress will pass the measure and that this time it will become law.

We rather favor the Government at Washington in this instance. Not because of reasons of military expedience, but because we believe it desirable the principle of regalia should be re-established in the interest of the common good. And it appears to us that submerged tide-lands belong to the Nation rather than to individual States. The national resources in controversy include about 3,000 square miles of territory in the State of California and probably 65,000 square miles around the entire coast of the United States.

The Legalistic Incubus

TO a far greater degree than the average person realizes the effects a multitude of rules demanded by social legislation add both to the difficulties of conducting an enterprise and to the cost of production. Moreover, before long the legal and administrative machinery will become so cumbersome and perform its task so inefficiently that the results will make themselves felt to a degree that will tempt men to adopt the other extreme, the one we are still trying to escape, unrestricted freedom of the productive forces. It appears that in Great Britain even today the socialization of coal mining is resulting in under-production, due to bureaucratic rules and regulations.

Although the Employers' Association of Chicago did not intend the round letter on the following subject, "*U. S. Supreme Court Decision on Overtime-on-Overtime—And How It Affects You*," to be anything else than informative, it demonstrates at the same time to the casual observer both the absurdity and the danger of imposing on Government obligations corporative groups (or as we prefer to call them, orders or estates) could perform well.

The communication mentioned has to do entirely with a decision rendered on June 7, 1948, that overtime must now be included in determining the "regulation rates of pay" under the Fair Labor Standards Act. This statement may seem simple enough, but the plodding reader will find before long that continued perusal of the document will lead him into a veritable maze of legalism which will try his patience. Evidently, the Association's legal advisers are of the opinion

that the decision in the case referred to affects all enterprises engaged in interstate commerce, which have an employment contract, or, if there is no union involved, a company policy covering premiums paid. For the gist of the decision is this, as stated in the Employers' Association letter to its members:

"The Court said that a mere higher rate paid as a job differential or as a shift differential, or for Sunday or holiday work is NOT an overtime premium. Therefore, it must be included in computing the regular hourly rate upon which overtime pay is based."

With the intention of making this particular statement clear, the letter adds the following example:

	Hours Worked	Earned	Premium Offset
Monday	10	\$11.00	\$1.00
Tuesday	10	11.00	1.00
Wednesday	10	11.00	1.00
Thursday	10	11.00	1.00
Friday	10	11.00	1.00
	50	\$55.00	\$5.00

"\$55.00 minus \$5.00 equal \$50.00 divided by 50 equal \$1.00. This is the employee's 'regular rate' per hour for overtime computation—thus, in this example the daily overtime is a complete offset."

Continuing the letter states:

"As you well know, in the past, the Wage-Hour Administrator has allowed premium rates earned for holiday, Saturday, or Sunday work to be offset against overtime due an employee for work over forty hours in the same work week. Now the Court's decision not only invalidates this practice, but requires that the regular rate of pay be recomputed by adding in the premium paid for work on special days. Wage-Hour Adminis. Wm. R. McComb has withdrawn provisions of his Interpretative Bulletin No. 4 which permitted the application of Saturday, Sunday and holiday premiums against weekly overtime pay under the act. Employers will be expected to comply with the new rules by JULY FIRST!"

This means:

"Factually stated, premium pay for work performed on Saturday, Sunday or on a holiday, or as a shift bonus or differential, must all be included in the employee's compensation before being divided by the number of hours in the work week for the purpose of computing the 'regular rate of pay' for overtime purposes."

Therefore, the letter continues,

"You can readily see that your 'regular rate of pay' will likely change from week to week, adding a heavier load on your payroll department." (Ital. added).

We will not inflict on our readers what occu-

pies another full page, illustrated by two further examples, such as the one we have reproduced above. We believe the part of the communication quoted by us sufficiently illustrates our contention that we are being enmeshed by laws and

regulations, a condition which must in time become intolerable. They are, before all, a burden on industry, the cost of which the consumer pays, although he is ignorant of the influence this factor exercises on prices, that is, the cost of living.

Contemporary Opinion

THE problem of the world now is this—Can we live any longer in such a state of individualistic confusion as the older Liberals supported or must we turn to that Order which is both religious and rational? When the much advertised New Order comes may it not prove to be the old Christendom, educated by the sad experience of centuries?

SIR HENRY SLESSER¹

I have never liked what are known as political machines, whether Democratic or Republican, which have dominated the politics, and therefore the social development, of our great American cities. I have had to deal with political crooks of both parties in my own city of Chicago and I have been keenly aware of the cynicism of Democratic gangsters in New York and Kansas City, Mo., as well as of Republican thugs in Philadelphia. I have always despised the whole tribe of grafters, small and great, who have battered upon the filthy money that they have squeezed out of gambling, liquor, prostitution, crime, special privilege and public contracts.

HAROLD ICKES
Sat. Evening Post

It may be pleasant for those who built reputations and made political profit by making mistakes to have us forget what they did and said when the going was smooth. However, now that their mistakes are being uncovered they shout, "Stop, thief!" We have to assume that those who supported Roosevelt's policy at Tehran and Yalta and Truman's policy at Potsdam, and such trivia as Dumbarton Oaks and Bretton Woods, are responsible for our present misfortunes. It will avail them nothing, for they face the facts of their own incompetence. There is no longer any cover-up.

Therefore, when Jimmy Byrnes, or George

Marshall, or Averell Harriman gets terribly excited about the evils of the Russians, I challenge them to deny the charge that they were accessories before the event, that they condoned in advance the debasing of European civilization by Stalin, that Franklin D. Roosevelt and Winston Churchill, in advance, consented to the despoliation of our allies and the countries we liberated. At Potsdam, President Truman joined in these operations.

Now, were these men and others to confess their sins, were they to assume moral responsibility for what they did, even if they pleaded ignorance, it would be possible to forgive them, while pitying the country that fell into their hands. But when they deliberately reverse themselves and, shouting louder than anyone else, demand a war to correct their errors, we must say to them that if it is another war they managed to get for us we may have no alternative but to offer our sons as sacrifices, but we want better, more competent and more truthful managers. We cannot trust those who lied to us.

GEORGE E. SOKOLSKY¹

Some people believe that the Communists are themselves anxious to have the Mundt-Nixon Bill passed and that they are for that reason pursuing a kind of nuisance role calculated to infuriate Congress into passing it. It could be true. Already the CP in America is about nine-tenths underground. To submerge the rest would involve very little trouble on their part. In return, they would be winning the martyr's halo and the conspirator's glamor, and at the same time handing Russia a billion dollars' worth of anti-US propaganda in the battle for Western Europe.

"You can't beat an idea to death with a club." Neither can you smother it with registrations, labels and other forms of petty persecution. When and if the Stalinists' conspiracy becomes a

¹ Order or Disorder (A Study of Medieval Principles.) London. No year, p. 94.

¹ From his article "Incompetence Uncovered," publ. in dailies on March 18.

"clear and present danger" to our safety, then we should throw them in the hoosegow. Until then we cannot escape the unpleasant duty of meeting the challenge in the only way it can effectively be met—by "clear and present" argument and by cleaning up those messes upon which the virus feeds.

The fact that so many anti-Communist union leaders feel this way is both encouraging and significant.

JOHN C. CORT
The Commonweal

No righteous indignation against Communism must be allowed to blind us to the faults of our present system, even though this in principle recognizes the freedom of the individual and the dignity of labor. Every statement of the Sovereign Pontiffs in criticism of Communism has at the same time included a vibrant appeal for social justice, for the extension to the maximum of the rights of responsible ownership, and for the harmony of worker-employer relations. The present chorus of anti-Communist denunciations will have little effect on the world situation, or on Communism itself, unless it comes from sources where justice is the ruling law of the industrial and economic system.

Zealandia
Auckland

What was so long idolized as the "Modern Mind," today lingers on as a mood. But anyone who remembers the suction of that bog twenty years ago will feel now that he is almost on firm ground. If the false authority was Science, it had no moral force after the explosion of the first atomic bomb.

If it was Progress, it died in Belsen. If it was History, no longer can the young, who dread tomorrow, believe in the superiority of the present over the past. If it was Humanity, they can only wonder what Humanity is up to.

ANDREW FORBES

The common good is the *raison d'être* of the State, and of all authority within the State. Any government must have this in mind in its plans for the development of the peace and prosperity of its people. It cannot in justice provide only for the well-being of a section of the people, to the neglect of the rest of the community.

FR. OWEN MCCANN, S.T.L.
Cape Town

Fragments

THERE was a growing realization throughout Western Europe, Miss Barbara Ward recently stated, that mere economic prosperity was no answer to Communist challenge. What was needed was a counter-faith, or rather the old Faith profoundly believed.

From "Ground Arms," a novel by the Baroness Bertha v. Suttner, a best seller sixty years ago: "In the age of powerful explosives, power has assumed a shape which makes it impossible to attack it with power. This means either the end of the human race or the end of power."—It is the dilemma the present generation faces.

In concluding his review of Professor Crane Brinton's book on the World State, Reinhold Niebuhr says: "It will be difficult at best to live sanely in our insecure age and to survive it. Illusions are tempting at such a time, but they are also irrelevant, and they may be dangerous. That is why this little book is an important contribution to the counsels of the nation."

Former Congressman Hamilton Fish asks: "Why in the name of heaven have we ordained ourselves to proceed single-handed, without our other Allies, against German industrialists and diplomats who committed no other crime than to comply with the orders or commands of their duly established governments."—Politics, dear Mr. Fish, nothing but politics!

The old Liberalism, says Alvin Johnson, Institute of World Affairs, supplied a system of values that was morally satisfying (a doubtful proposition!). Therefore the impulse to adopt a new system is weak. It is far easier for the profiteer of the First World War to accept the new Liberalism. He has no ancient moral values to stand in his way.

Years ago, John Graham Brooks, in "Social Unrest," remarked: "If there is a single lesson to be read from the long list of insolvent Utopias, it is that the thing we call human nature will not submit to have thrust upon it the externals of literal equality."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

"Observe, Listen, What Do You See?"

SUMMING up the duties of Christians in the great struggle of our age, Pope Pius XII declared, in the final paragraphs of his Christmas broadcast of last December:

"When faith in God, the Father of all men, begins to grow dim, the spirit of brotherly union also loses its moral foundation and cohesive force; when the idea of a society embracing all men under the will of God, including reciprocal rights and duties, begins to die out, there arises a readiness to over-state one's true or imagined rights, and a neglect for the essential needs of others.

"At this point the way is open for the struggle of all against all; a battle which knows no other right except that of the strongest."

Because this is so, the place of every Christian is, as the Pope said on the same occasion, "in the vanguard, fighting at the front. The timid, and the people afraid to come out into the open, are very close to deserters and traitors."

Unfortunately, the echo of the Pope's words is soon lost in the growing confusion of noises caused by the strife which fills the world. Hence, it is necessary to remind the multitude of dangers threatening with destruction even the foundations on which rest our most cherished institutions, and civilization itself. A great French prelate, Emanuel Cardinal Suhard, Archbishop of Paris, recently called out to his people:

"Open your eyes. Observe. Listen. What do you see? A world in which everyone speaks of man and few speak of God. It is not a letter but a volume one must write to encompass all the forms of this paganism today. It is sufficient to consider the bills that cover our walls, the titles and posters of revues and entertainments, the newspapers, the advertising of certain films and novels, to perceive that the world has made of man a god.—It is unnecessary to insist on this evident truth. What is disquieting is that this universal materialism taints Christians themselves. Forced to breathe this unhealthy atmosphere, those who seek to be of their time—and this is poetic justice—finish by being imbued with this spirit of the world."

To such an extent, the Cardinal believes, that, as he observes, "there are a large number of baptized Catholics in France who, though not atheists, conduct themselves as if they were." There

are also those Catholics in name only, he says, who practice their religion only on the occasion of certain special festivals. "Their conduct," he observes, "does not differ from those around them. They read the same books, attend the same shows, share the same judgments on life and events. It is especially in their family life that they appear unworthy of their religion. They manifest toward divorce, birth control and abortion, an indulgence scarcely believable, when they are not in fact apologists for these evils."

Having referred to the circumstances that lead to a loss of "the sense of God," Cardinal Suhard continued:

"Events weigh heavily upon many. Joy little flourishes on an earth shocked and trampled like our own. But the true cause is more profound. It is not the bankruptcy of this technical civilization that causes humanity to despair; it is the obscure and insupportable malaise provoked by our distance from God. Men die of hunger, but the bread they miss most is the presence of God.—It is not easy to conserve a lucid spirit, a calm will. War yesterday, rumors of war tomorrow, world opinion oscillating between these two follies. Some have made of this absurdity their system; the immense majority of men are driven by it to despair. They are unconsolable as a result of the debacle of the dreams they held concerning human progress; they conclude that there is nothing to be hoped for in a world in which man is bad and fatalism commands. This conclusion brings only sadness—immense without doubt—if it is a question of unbelievers. It becomes a scandal when it is a question of those whom Baptism has engrafted onto the Life of the Trinity."

To this powerful picture of a generation of men groping their way through a desert by night, terrified by the horrible darkness they cannot penetrate, the Cardinal finally adds these words:

"How many are there among us who prepare, in sorrowful silence, for horrible tomorrows to which they have no will to oppose the cry of indignation of their faith or of their hope? How many are there of those who accept fate, instead of abandoning themselves to Providence? Whence comes this feebleness? From those who have reduced God to their own proportions.

Since He is no longer the Most High, He is no longer the All-Powerful, the inexhaustible Love that can and will save them."

Some may believe such warnings do not concern us. Let them contemplate seriously, first

the Cardinal's words and ultimately their own environment. No, the world and mankind is today one; the malaise the distinguished prelate speaks of is universal. So we too must be up and ready to give battle.

Mission Intention

India's Social Distress and the Way Out

ABOUT fifteen years ago the well-known Unitarian preacher of New York, John Haynes Holmes, gave an address in St. Louis in which he stated that the three outstanding social and political events of the first quarter of the twentieth century were: The influence of Mahatma Gandhi, the rise of the British Labor Party, and the Russian revolution.

The death of the famous Indian leader at the hands of an assassin did not ameliorate the chaos and confusion that had been disturbing his unhappy country for decades. A vast legacy of complicated and far-reaching social and political problems have been bequeathed by him to the people of his land.

What are some of the factors that have contributed to the amazingly intricate national questions that have turned the eyes of the world upon India? There is first of all the challenging fact that of all countries of the world, India is a land of social and economic contrasts. Perhaps in no region of the globe does such sodden squalor exist side by side with swollen luxury. Oriental princes and princesses, bedecked with gorgeous jewelry, walk the streets which are crowded by half-naked beggars.

The rise of Buddhism about the fifth century before Christ did not do much, if anything at all, to bring light to the solution of urgent misery and of conditions which cried out for remedy. Buddhist teaching on contentment with one's lot did not exert the salutary influence which the doctrine of Christian patience exerted on the followers of the Christian faith.

Buddha taught a torpid, stagnant, and dull resignation to the evils of existence—evils which sometimes entailed fearful moral and spiritual consequences. Such disastrous practices as the caste system, child marriage, cow worship, and the prohibition or at least restraint from killing even noxious animals help to aggravate social, political, and national problems. Nor did Hinduism, which rose upon a decadent and vanishing

Buddhism, add any factors for the improvement of social conditions.

Then came the conquest of the country by the Moslems. They were a stronger and healthier and more aggressive race than the subject people; but their tyrannic sway only added fuel to the flames of social unrest which had begun to rise in many provinces of that ancient land.

Of modern writers perhaps no one has depicted so vividly the havoc wrought by superstition and restraint exercised by those occupying the seats of the mighty as Katherine Mayo in her much-discussed book "Mother India." Her statements were often challenged but never satisfactorily refuted.

At least this much is certain. India besides being a land of contrasts, is a vast social laboratory. Here the well-meaning social reformer will find ample opportunities for the exercise of the social principles he has acquired in other and happier communities. Like all Christian social reformers, the head of the Universal Church, Pope Pius XII, has directed his attention to the fearful conditions that afflict his children in the land of the Ganges. India has been a promising field for Catholic missionary effort for many centuries. We have our saints and martyrs in that land. St. Francis Xavier is known, and favorably known, to the Indian people. Numerous Christian institutions of learning and of charity bear his revered name.

What are we doing to continue the splendid heritage bequeathed to us by the sainted gospel heralds of by-gone centuries? Our Holy Father tells us how to do this. Having in mind the social, political, and economic complications of India, with their consequent spiritual and moral dangers, he asks us to pray during the month of July for this clearly-worded intention: "That the Social Question of India may be solved according to Christian Principles."

Let no one say that this recommendation is too general and vague. We know full well that Christian principles contain a vitalizing, inspiring and uplifting power. It was once said by a shrewd observer that when all individuals would

be truly Christian in action, the social question would be solved.

Let us then pray during the month of July, the month of the Precious Blood, that Christ's redeeming work may exert a salutary influence upon those millions who are still sitting in the shadows and are looking forward to the coming of Christ, the Way, the Truth and the Life.

Edwin Arnold of England wrote an excellent

book on Buddha entitled "The Light of Asia." But then in response to numerous adverse comments he wrote a more famous book, "The Light of the World." This is the Christ, the Son of God, who brings health and healing, happiness and salvation to a bleeding world.

ALBERT MUNTSCH, S.J.

St. Louis University

A Cultural Influence

Denmark's Folk High Schools

NOT endowed with any of the minerals, on which England, France, Germany, Belgium and our country depended so largely for economic success and prosperity since the advent of industrialism, Denmark has nevertheless succeeded to employ its people to their advantage and to provide the necessities and the comforts of life for a growing population. The fertile soil and a frugal, industrious class of farmers constituted the nation's greatest source of wealth, and the welfare of both was promoted diligently and with understanding.

Two factors in particular assisted the efforts of the tillers of the soil to produce the economic results for which Denmark is famous: The Folk High Schools, founded by Nicholas Frederick Severin Grundtvig (1783-1872), and cooperation. But whether the latter institution could have flourished in that country as it has to this day, had the High Schools not prepared the Danish peasants for their new task through years of educational effort, may appear doubtful. Denmark's peasantry, after centuries of serfdom, were backward in more respects than one. Grundtvig's system of arousing them from their somnolent condition, by adopting a method of instruction that had nothing to do with the "school room" curricula of his days, accomplished remarkable results. And while the State showed commendable understanding for the efforts to continue the education of adults, the Folk High Schools were the result of a movement inaugurated by this educator and his followers.

The literature on Grundtvig's schools is quite extensive. A work more recently published in Switzerland, "*N. F. S. Grundtvig, Erzieher seines Volkes, von Dr. Elisabeth Sonntag*,"¹⁾ is intended to picture the unique Dane not as the founder of the Folk High Schools merely, but, as the title in-

dicates: "The Educator of His People." And Grundtvig, a minister in the Lutheran Church of Denmark, was that, although his policy suffered from one serious imperfection. He thought it possible and developed his system accordingly, that men should be first aroused to their responsibilities as human persons, while religion should be cultivated only after this purpose had been attained. On the other hand he endeavored, and succeeded to arouse in the farmers knowledge and love of the history of their country, the sagas of former days, the songs and the proverbs of their forebears, and of their nation's literature.

When we think of Continuation Schools, it is with the dollar sign in mind and that *E pluribus unum*, out of much knowledge a fortune may accrue. Our standards of culture accord with these tendencies, while, on the other hand, we hardly know what to make out of the term "the common people." Those who sprang from such stock, wish to forget their origin, and everything it represents. Hence, to cite a case in point, they cultivate wise cracks in place of the proverbs which both our noble Bishop Sailer and Grundtvig cherished. The Dane said of them: "It is in proverbs the nature and the country of a people have been crystallized. They contain not alone the most genuine tones of speech, they also throw light on the political talent of a people, its mind and its views of life. It is therefore one must, to know a people well, know its proverbs." Quite true, and the distinguished Dominican, Fr. Albert Maria Weiss, a man of profound learning, was not too proud to quote proverbs in his work "Apologia of Christianity," while our own sociologists would never think of doing so.

It is unfortunate Grundtvig should have neglected to base his Folk High Schools on a solid religious foundation. Religious indifferentism prevails in Denmark to an appalling degree. He himself, it appears, was not tainted by rationalism,

¹⁾ Verlag A. Francke, Bern, Switzerl.

but his Church was. However, a French writer finally states, and the opinion offers an explanation for Grundtvig's influence in his native land, the purpose the Folk High School aimed to achieve was, "to arouse the individual conscience, to develop personal effort, to make the youth ca-

pable to comprehend the sense and dignity of life—to transform the amorphous individuals into men, citizens and Christians, conscious of their duty and their rights."²) An ideal any continuation school contemplated in our country could adopt with benefit to its students and the nation.

Dairy Barn

A New Cooperative Departure

CO-OPERATION is essentially a reaction against the crass individualism the age of reason imposed upon the peoples of the West. It is significant that the men who inaugurated the movement followed the natural tendency of man to promote not merely self-help, but also mutual aid, although the laws of the day denied people the right of association.

The development of co-operation in the past hundred years is a phenomenon of great social significance. And the movement is still growing; and new applications of the co-operative idea are following each other in rapid succession. In Sweden, for instance, the principal of co-operation has recently been applied to milk production, although largely as an experiment.

It is in *Foreign Agriculture*, issued by the Office of Foreign Agricultural Relations, U.S.D.A., we learned that in 1944 a group of Swedish farmers formed an organization to operate a co-operative dairy barn in Bjärme, a village in the northern section of the country. The barn is jointly owned by eleven farmers, who individually own and operate a combined tract of about 125 acres of arable land and about 1,600 acres of other land, mostly forested. The membership of the group includes nearly a third of the farms in the village.

The barn has space for eighty cows, thirty heifers, ten calves, and two bulls. It is well equipped with modern labor-saving devices. The cost of construction amounted to around \$50,000. Close to seventeen percent of the sum was contributed by the Government and 27.7 percent by

the Consumers' co-operatives as grants or gifts. The remainder was financed by a state loan, secured by mortgage and by member contributions amounting to around fifteen percent.

The experiment has been in operation for too short a time to evaluate its success, it is said. But the Swedish Government is encouraging such projects to serve as test cases. Among the advantages of the co-operative operation of the dairy barn are the following: (1) Saving in capital investments in buildings and equipment, especially in areas with old barns that need extensive remodeling or reconstruction; (2) increased efficiency in milk production, especially with regard to more efficient utilization of labor; and (3) reduction of the work load of the farm woman, who is given more time for the home and for such operations as poultry raising.

It is hoped that after certain disadvantages have been overcome, the undertaking will prove entirely successful and will serve as a model should similar enterprises be established in other localities.

Co-operative dairy barns, it would appear, offer advantages to small dairy farmers in our country. They have many difficulties to meet, as things are, because they are in all too many cases at the mercy of the big milk distributing concerns. Consequently, they must use every means to reduce the cost of production and to take advantage of every improvement that offers itself. Of course, the ideal of mutual aid must be strong in farmers ere they may attempt to carry out a co-operative enterprise, such as the Swedish dairy barn.

With Great Britain in mind, the late Fra Vincent McNabb, O.P., wrote: "Perhaps the most ominous and disregarded of social phenomena of our own country is the reckless growth of (non-productive) official expenditure. Reliable statistics of official expenditure on administration in 1914 and in 1937 would show an increase not

to be equalled in any other section of the national life; and not in any way met by an increase in the national income. Examples of this reckless increase of administration may be found everywhere."—Also in the U.S.!

²) Quoted by FrI. Sonntag, p. 108.

By Common Effort

Compass Needed

LABOR unions came into being as militant organizations, as the only remedy left to men unwilling to submit to the degrading conditions industrialism imposed upon them during the unrestricted regime. Co-operation was founded by men who also were the victims of the new economic order, but imbued with the will to help themselves and others by adopting peaceful methods to better their condition. It does not mean that the militancy of the labor unions was out of time and out of place. In fact, co-operation would probably not have been able to succeed except for the fact that economic conditions of the worker were improved by the unions and the legislation inaugurated by philanthropists. But this is true, co-operation, like the guild system of the middle ages, may accomplish far-reaching reforms of society, because it realizes one of the fundamental principles of a Christian social order, solidarity, and does not, like the unions in their present shape, represent, in militant fashion, largely the interests of a class.

Every effort to promote co-operation intelligently is, therefore, to be welcomed, particularly if the undertaking is well-adapted to the needs of a certain group or locality. St. Mary Co-operative Locker Service, of Assumption, Ohio, is worthy of attention in this regard. The report of the Second Annual Meeting of the Shareholders shows this co-operative to be a going concern. After an allowance for depreciation of \$2,992.29, the assets of the organization amount to \$50,671.60, while earnings were \$3,383.31, and of this sum stockholders received \$2,221.25, the equal of a dividend of 5% on stock.

Why Not The Credit Union?

FINANCE capital must be profiting vastly at the present time from the folly or need of those who make use of what has come to be known as "consumer credit." Which generally costs the borrowers dearly and reminds the more unfortunate ones of the truth of the old saying: "Who goes a borrowing, goes a sorrowing,—except in the case of borrowed books when sorrowing becomes the lender's part.

Some time ago the weekly *New Republic* gave those who feel they must buy on credit what is good advice and therefore bears repetition:

"If you are forced to borrow or buy on time, shop

The program of the annual meeting contains a short article on "The Christian Co-operative Way," which probably has for its author Rev. Frommherz. "A weakness of rural life in the past has been its intellectual poverty," the writer states. "Important functions such as finance, transportation, and marketing which open up world views were undertaken by the city, leaving to the farmer only the tilling of the soil. The co-operative effort has opened a new horizon to him. Now he studies transportation, finance, and world markets. All this gives farm boys and girls a new incentive to remain on the farm."

In closing Fr. Frommherz states: "The christian co-operative movement will help greatly to make farm life intellectually and spiritually satisfying. There is no true civilization without community effort; culture is the flowering of community spirit. If we learn to work together, we can also learn to play together and pray together."

This was also the program of the guildsmen. They worked together (although not in one factory) and they knew how to play and pray together. In fact, many guilds had their own stalls (or pews as we would call them) in one of their city's churches; sometimes such a stall was in close proximity to a stained-glass window, donated by the guild and dedicated to its patron saint, or close to the altar erected by the guildsmen. The influences of this affiliation with religion and the church made itself felt in guild-life. Cooperation needs this compass if it is to escape the killing frost of selfishness and greed.

around. It may be cheaper to borrow the money from the bank and pay cash than it would be to have the car dealer finance your purchase.

"For the most part, banks lend at lower rates than any other agency. However, many borrowers cannot qualify for loans from banks, whose low rates depend on their selecting only the best credit risks. Banks also cut costs by supplying a minimum of service... Loan company officials think that the banks have been fooled by the war-boom years into thinking that they can make money at present low rates... Unless and until the banks learn better, they are your best bet for cheap credit."

The Credit Union offers every advantage a bank does; it is an institution intended to aid a brother in need.

SOCIAL REVIEW

Catholic Social Action

IN Pittsburgh the first Vocational Workshop, inaugurated by the Committee on Vocations of the Diocese, was held early in July. Among the speakers announced on the program were: Mother Anna Dengel, Superior, Medical Mission Sisters, and the Rev. P. W. Rice, J.C.D., who spoke on "Vocations and Advances to a Religious Life According to Canon Law."

The Vocational Workshop is intended to continue and to promote the program of the Vocation Rally, conducted in St. Paul's Cathedral at Pittsburgh earlier in the year. It was attended by some 3,000 people.

ACCORDING to the report of the organization's activities in 1947, the Catholic Truth Society of England disposed of 1,307,567 pamphlets during the twelve month period. A drop of 178,000 as against the sales of the previous year. The two chief reasons for this decline are given as a general lessening of spending power and the fuel crisis at the beginning of 1947.

The year saw a net gain of 363 new members; the total strength of subscribers at December 31 of last year being 16,671. They represent only one percent of the adult Catholic population of the country.

Religion in the Schools

SECULARIZATION of schools is being opposed by Catholics everywhere. A group of four hundred mayors and municipal councillors of the Vendee, France, have shown their displeasure of the National Assembly's decision, to replace Catholic teachers in private schools in the Nimes coal mining district, by closing the town halls in 205 communities for a week in protest of the representatives' action. In the Deux Sevres region, 300 mayors and municipal councillors decided on a strike to protest the Assembly vote.

The issue had arisen as a result of the nationalization of the mines. Christian schools staffed by Christian Brothers, nuns and private lay teachers were established by the mine owners for children of the miners. With nationalization, a move got under way to incorporate the schools in the public school system and replace the Christian teachers. Catholics have contended the Government's authority does not extend to the mine schools. Socialist deputies joined the Communist deputies in voting for the "laicisation" of the 28 mine schools, representing the first time the two parties have been aligned since the Communists were excluded from the cabinet. Many Radicals also supported the measure.

Nationalization

ALL over eastern Europe nationalization of the means of production is proceeding with the slow but steady force of an avalanche. In Hungary nationalization has been extended to smaller industries even; in consequence 500 firms employing more than 100 workers have been collectivized. The act which made possible this move also follows the Soviet model, and in most cases the head of each branch is to be a working man with a long record in the Socialist or Communist movement. Former owners and engineers may be appointed heads, but not in the firm in which they served before nationalization.

Enterprises owned by cooperatives are excluded from the decree, and compensation is to be paid more according to the needs of the dispossessed than according to their previous holdings. The Bill means that 90 per cent of Hungarian industry is now under State ownership or control.

Mutual Aid

IN spite of the growing tendency to impose upon the State the responsibility to provide medical aid of all kinds for the people, Group Hospital Service has prospered in our country. A check for \$20,028,562.42, meant to symbolize payments to Hospitals during the past twelve years by the Saint Louis Blue Cross, was exhibited at the Twelfth Annual meeting of the Corporate Board of the Hospital plan, conducted on June 30.

Commenting on the amount paid for hospital care since the plan was inaugurated, in 1936, Mrs. Edward J. Walsh, President, stated that the amount referred to represented necessary hospital care for 389,038 members. Maternity care still leads in types of cases, with a total of 65,525 babies born to members of the Blue Cross plan. During 1947-48, the organization paid for the assistance rendered in the case of 17,078 new arrivals. Tonsils and adenoids were second with 40,715 cases, and appendectomies third, with a total of 22,000. Blue Cross increased payments to its ninety-eight member Hospitals during the past year. The organization now has a million members, residents of Missouri and Southern Illinois.

Communism

THERE are, it appears, few corners of the world into which Communism has not yet penetrated. In the island of Trinidad a member of the colonial Legislative Council recently stated: "I do not think any one would deny that most of our labor elements are pro-Communist."

"Argus," who contributes a column to the *Catholic News* of Port of Spain, was led to comment on this declaration as follows: "Whenever I look through the labor papers of these islands, I always gather the same impression. Few people would openly call themselves Communists, but many are ready to represent the Communist as the friend of the people and the opponents of Communism as the enemies of the people. In other words, they have been completely misled by the propaganda of the Communists."

Sterility of Nations

WHILE Australia was preparing for the celebration of the first centenary of the country's corporate existence, its Immigration Minister, Caldwell, warned the people: "Unless the situation (meaning lack of population growth) is remedied by the immigration of women, Australia's population will never reach eight million." "The sad truth is," he added, "that Australia as we know it is only 150 years old, but we are slowly bleeding to death. If the net rate of reproduction does not improve, we shall be finished as a nation at the end of fifty years."

Australia is suffering from the current malady of family limitation. Fifty years ago the average family was four children, today it is two. The situation is alarming, says Mr. Caldwell. It is alarming for the whole of Western civilization.

Inter-State Trade Barriers

TWO actions to prevent interstate trade barriers have recently been taken in New York. One was enactment of a bill to eliminate conflicts on local inspection regulations regarding production of milk and cream. Milk producers are often the victims of directly conflicting regulations of markets for which they produce. This bill permits the State Health Commissioner to modify local regulations to eliminate conflicts.

The second action was Governor Dewey's veto of a bill to increase the New York license fee on commercial fishing boats. The Connecticut and New York Committee on Interstate Cooperation urged that the bill be vetoed. In his message Governor Dewey cited a report in which the chairman of the New York committee, Harold C. Ostertag, wrote: "Our Committee on Interstate Cooperation is opposed to this bill because it discriminates against the residents of Connecticut... This method of restriction leads to retaliation and stimulates the erection of trade barriers between the states... Over the years we have been in a position to solve our interstate problems around the conference table and we believe that fair and equitable results can be achieved by this method."

Government Publicity

CONGRESSMAN Forest A. Harness, of Indiana, Chairman of a House subcommittee on publicity and propaganda in the Executive Department, reports that in 1946 the various agencies of the Federal Government spent \$75,000,000 in publicity and propaganda activities. It is also reported that 45,000 Federal employes devote all or part of their time to publicity and propaganda. As Mr. Harness remarks:—

"When Government propaganda is successful in shaping public opinion to its own pre-determined objectives, we have arrived at a system of Federal thought-control which closely parallels the mechanics of dictatorship."

Effects of Strikes

NEARLY twenty million tons of raw steel have been withheld from industry as a result of major strikes since the beginning of 1946, according to the latest available figures, *Steel Facts*, published by The American Iron and Steel Institute reports. In terms of finished products, that amount is nearly equivalent to all the steel supplied to the automobile industry in both 1946 and 1947. The huge total includes more than one million, six hundred thousand tons of ingots lost in March, April, and May of this year, a penalty of the spring walkout of coal miners.

More than 42 per cent of the loss of production this spring occurred after the miners had agreed to return to work. First, coal had to be loaded at the mines and transported to coke ovens. Then many other steps had to be taken, all of which required additional time, before the operations of blast furnaces, open hearth furnaces and other facilities could be restored.

Labor Courts

THIS year's annual meeting of the Cork Branch of the Irish Union of Distributive Workers and Clerks was told it had been found that while the Labor Court was a very useful instrument, it could not be regarded as a cure-all for all ills. It had also been found that where there was organization, loyalty and good leadership, agreements far more satisfactory to the members could be concluded across the table with employers' representatives. Nevertheless, the Labor Court was particularly helpful in establishing rates where organization was imperfect.

On the same occasion it was decided to secede from the Cork Trades Council, and to affiliate with the

Council of Irish Unions. The General Secretary declared his Union to be the first to decide that it was time to break away from the British unions. To go back to the Trade Union Congress was the equivalent of going back to the Act of Union and government from Westminster.

Profit-Sharing

THE Government of India is contemplating to introduce profit-sharing as a permanent institution founded in law. A statement on industrial policy, discussed in the General Assembly some months ago, promised labor a share in profits on a sliding scale.

That this was no merely pious wish, but a determination of the Government to be carried out as soon as possible, is evident from a statement made subsequently by Mr. Jagjivan Ram, India's Labor Minister. Replying to a welcome address presented to him by the Bihar Chamber of Commerce he said that the Government of India would set up a Tripartite Committee, consisting of representatives of Government, Industry and Labor, to decide the basis on which Capital should share its profits with Labor. (The State would not be justified to make copartnership compulsory until such a time as labor has acquired a title *qua* labor to the enterprises to which it contributes its services. Ed. S.J.R.)

Recreation

THE Ninth Camp and Congress of the International Federation of Camping Clubs, to be held at Bushy Park, Middlesex, England, from July 29 to August 14, will combine the functions of the I.F.C.C. Rally and Congress, and the meeting of the International Bureau, with the provision of facilities for any overseas campers coming to Britain for the Olympic Games.

Five thousand campers are expected. The camp, which is under the patronage of Mr. Ernest Bevin, Secretary of State for Foreign Affairs, will be open to all campers from overseas. Camping tours are being organized for campers who wish to see Britain at the conclusion of the camp.

Gambling

THE investigation of book-making conducted by the California Public Utilities Commission has revealed some interesting facts about this intricate and fabulously profitable business. During the war years of 1943 and 1944, Continental Service, which legally distributes the information used for illegal gambling, tied up 16,000 miles of Western Union's wires at a time

when defense agencies were having a difficult time to secure installations and service. After the government froze badly needed copper wire, Western Union, using wire bought before the freeze, strung quantities of it for Continental Service. While "repeaters" for telegraph lines were listed as a critical defense shortage, hundreds of repeaters were tied up by this same wire service.

Testimony before the commission indicated that the bookie business, vitally dependent upon special telegraph and telephone services, now exceeds a billion and a half dollars a year, as compared with the \$250,000,000 lost legitimately in betting at the track.

Farm Mortgage Debt Rising

OUR country's farm-mortgage debt on January 1, 1948, is estimated to be 4,882 million dollars, up about 104 million dollars or 2.2 per cent from last year. The increase was slightly greater than during 1946. The increases in farm-mortgage debt during 1946 and 1947 reversed the downward trend which had been in progress every year since 1923 except 1928.

The rise no doubt continues to reflect the large purchases by farmers of land, machinery, motor vehicles, and other equipment. Many farmers used their high incomes of 1947 to buy such items rather than to make further principal repayments; others borrowed money to make these purchases.

Mechanization of the Farm

THE use of combines on New York farms has increased rapidly during the past fifteen years. There are now more than 4,000 in the State. Crops that are being harvested with these combines include the small grains, grass and hay seed, as well as beans.

Wheat was the leading crop harvested last year, accounting for 45 per cent of the total acres harvested with combines. Small combines cut an average of 50 acres in 1947, while medium or five foot combines cut an average of 113 acres.

TO what extent improved farm machinery reduces the cost of production of farm products, a survey recently conducted by the Department of Agriculture demonstrates. The study compares costs during the period from 1920 to 1928, with those of 1944.

It is estimated that in the earlier period, labor, horses, and tractors needed to produce an acre of corn, cost \$17.70; by 1944, due mainly to mechanization, the cost per acre had been reduced to \$6.14.

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the
REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
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XV

Which Are the Most Remarkable Lakes in Minnesota?

THE most remarkable lakes are: Lake Superior, which forms the northeastern border of the territory from Fond du Lac to Pidgeon River, 160 miles wide, where the best trout fisheries in the world are to be found. The rocky land adjoining Lake Superior abounds in mineral ore and also has a few salt springs.

Among the hundreds of other lakes are to be noted especially: The Lake of the Wood, Rainy Lake, Leech Lake, Mille Lake, Cass Lake, Devil's Lake, Otter and Sauk Lake, which are the richest in fish in all Minnesota. Devil's Lake is particularly famous for its salines. Thither the wild buffaloes like to come to drink; but often they are killed by rifles cracking in ambush.

Many other advantages and remarkable points of the lakes I shall here omit for brevity's sake; I only state that in some regions they occupy more space than the dry land. Hence, the man who desires to travel anywhere quickly, and directly north, must carry a boat on his back.

When some few years ago, I made a three days' missionary trip from Crow Wing to Leech Lake, in company of two companions, one of them carried a small birchbark canoe, and the second one, the victuals, over 18 lakes and as many land portages.

The deep lakes all teem with good fishes and the shallow ones abound in wild rice. The intervening land is mostly covered with lush high grass. In some places the luxuriant grass is so high that I could hardly see my companion walking 18 feet ahead, because the grass was higher than his head.

Which are the Most Notable Cities of Minnesota?

Because our Government has only recently, by treaty, acquired the Minnesota Territory from the Indians, for the purpose of settlement by white colonists, its districts and cities are just coming

into existence and being planned and built. They grow and multiply daily by the arrival of new immigrants, Germans, Irish, and French.

1. The city of St. Paul has qualified as the capital city of Minnesota and the seat of the Government of the territory. It is a very flourishing commercial city, numbering more than 7,000 inhabitants. Because during the summer, boats with heavy cargoes arrive daily, St. Paul has a great warehouse of goods to supply all Minnesota. By dint of many industries, mills and factories, as well as advantageous agriculture, it is rising to great wealth and riches.

2. The second very flourishing city is St. Anthony (Minneapolis) eight miles distant from St. Paul, whither goods are daily transported by wagon from St. Paul, and to the northern towns and for farther shipment to Sauk Rapids. This beautiful little town has at present a population of only 3,000; but it bids fair to increase by immigration and to develop into a big city and to attain to great wealth. It numbers large sawmills and, hence an extensive lumber trade. Besides several industrial plants and factories it carries on a considerable merchandise and commission trade.

A third city, Stillwater, is becoming very well known by lumbering and commerce. Two beautiful, solidly constructed and well fortified military stations, Fort Snelling and Fort Ripley, give to Minnesota Territory a not trifling importance.

In addition, there are numerous places which, through immigration, are growing rapidly: St. Peter, Petit Canada, Point Douglas, Rice Creek, a Settlement on the Elk River, Rome (?), Itaska, Sauk Rapids, Swan River, Plat River, Belle Prairie, and Crow Wing.

Nor is it doubtful that not only the above mentioned Minnesota towns but many newly platted towns on the Sauk River and other beautiful regions will soon attain to great importance, because of the industrious German immigrants and their industry; and thus Minnesota, which already numbers more than 20,000 inhabitants, will in a few years be raised legally to the position of a State of the Union.

What Kind of Climate Does Minnesota Have? Is the Atmosphere Conducive to Health?

Because the Minnesota Territory is situated in the temperate zone from the 42nd to the 49th degree of latitude it has a climate similar to that of Germany, a temperate climate, with the best atmosphere, very beneficial to human health.

Hence, here there never arise epidemic fevers, cholera, or other epidemic diseases, as in the Southern States, where a large number of Germans have been carried off by death. The winter here is, indeed, somewhat longer, but not severer and colder than in the Southern States. It usually begins early in November, and lasts till the middle of April. During the three winters I have spent here, I have never seen the snow more than four feet high, and with the exception of 15-20 cold days, the weather was mostly mild, so that men could work in the open air. Last winter I myself here saw Germans with their coats off, who were cutting timber and making fence posts. Fall and spring here are mostly short and imperceptible, so that one seems to notice only the transition from summer to winter and from winter to summer.

This, however, is very beneficial to agriculture and to horticulture because as soon as the snow and cold have departed, the farmers can immediately deposit the seed of cereals in the warm earth containing the winter moisture, which seed soon germinates and grows nicely. The Southerner, on the other hand, sows the seed in soil deprived by the long spring winds of snow, and the dry soil, owing to the lack of conducive winter moisture, does not germinate till after heavy rains, which in some springs occur rather late.

The Minnesota summer is highly favorable to the health of men and to the speedy growth of field and garden crops, a very favorable exception in regard to all other countries in the world. It rains here but seldom and usually not longer than a day. Yet, no damaging drouth arises and so far people have not known one year of crop failure. Because of the innumerable bodies of water in this territory, the air is, in a warm summer, saturated with an exceptionally large amount of vapors, which combined with electricity and other small alkali particles, comes down to the earth in clear nights in the shape of a heavy dew, which fertilizes plants and soil like a fine rain. The warmth of the sun then produces a (germinating) soil, chemical fermentation which furnishes a most beneficial food for all vegetation and contributes to rapid growth. Accordingly, Minnesota crops, though the seeds are sown late, nevertheless, harvests a crop that ripens earlier and is more perfect and abundant than elsewhere.

On August 1st of last year, I saw extremely fine oats being cut in Belle Prairie, though the seed was sown as late as May 1st. Here are

grown cucumbers, a yard long; melons weighing 28 pounds; cabbage heads, weighing 24 pounds; turnips, 18 pounds; winter wheat yields 42 bushels per acre.

And thus you may draw your conclusion regarding the excellent yield of all other crops. For these very causes Minnesota, rich in water, has a very temperate summer climate, pure air, very conducive to human health, because the innumerable bodies of water continually bring on constant gentle breezes, which alternately purify the air and afford very comfortable refreshment, and hence make the long summer days very bearable.

Regarding climate, air and health of man, there obtains quite a difference in the Southern States of North America. In the South the winter is much shorter, but also very changeable and wet, hence, detrimental to health. The long fall and the dry spring, for reasons already quoted, are very damaging to the field seeds. In the hot summer days a multitude of injurious miasms and poisonous gases rise into the air from morasses, and mineral soil, and remain as a dense fog, which taints the air and the food. From this source malignant fevers, cholera and other epidemic diseases arise, which fill the hospitals with patients and the cemeteries with corpses. The miserable victims of these are especially the German immigrants, not yet accustomed to such a climate.

In dry years, when summer rains are rare, the crops of the field languish entirely, droop and yield a scant harvest. This is followed entirely by a high cost of food and by famine, of which we have had an example the past year (1854). This never happens in the Minnesota Territory, for reasons quoted above.

What Crops and Local Products Does the Minnesota Territory Produce in Its Natural, Wild Condition?

In its natural condition, without human cultivation, Minnesota already produces more crops and food products than any other country of the known world. To every one here it is known that all the lakes and rivers, which have a good soil, furnish wild rice in great abundance. It grows in water one and one-half to two and one-half feet deep and yields a rich crop in the month of August; from which source the Indians get their winter food supply. Two Indian women collect daily 10-12 bushels by bending the stalks into the boat and knocking off the rice by means

of wooden clubs and taking it to the land. There the kernels are cleansed and poured into big kettles and put over a hot fire and roasted like coffee, so that the hunters on their hunting trips may always consume the rice dry, without having to boil it. Others, however, strip the kernels from their shells by stamping them in wooden mortars, or by long treading in pits, and then cook the rice as soup or sell it to ware-house for trading purposes.

Wild rice is an important part of the diet of the savage and of the white men in these parts. It is a nutritious and easily digestible food, an excellent diet for the healthy as well as for the sick.

Another very excellent product of the soil makes Minnesota very famous, namely the large yield of cranberries or swamp cherries. They grow in swampy lowlands under the grass in immense quantities. One person can gather daily three to five barrels of them. The Indians here sell them for \$1-\$2.00 to the merchants, who in turn ship more than 3,000 barrels of this fruit via St. Paul to southern towns along the Mississippi River, where they are sold for \$7-\$9.00 and, having been made into most delicate confectionary, they are consumed on tables of refinement.

Minnesota, moreover, furnishes many other wild fruits, such as plums, cherries, strawberries, currants, blackberries, raspberries, etc., as fresh food of the Indians. It is said that crab-apples and pears also grow in some regions of this territory. Personally, however, I have not seen any. These wild fruits would be found and increase in even greater abundance, if the savage Indians did not observe the evil custom of cutting down the trees frequently in order to gather more easily the fruits. They are also wont to set on fire dry pastures and the forests, merely, to enjoy the thrill of seeing a big conflagration, without reflecting on the immense damage the fire does to the forests, in addition to themselves by destroying part of their food supply.

A fourth very productive source of food supply in Minnesota are the excellent fisheries, as all lakes and rivers are full of good fishes such as sturgeon, Merkinogen, trout, white fish, pikes, carps (?), and several other kinds, which until now served exclusively the Indians for food and were little used in commerce.

A fifth main product, and the most excellent kind of food for the aborigines until now, comes them by hunting. The lakes and rivers, particu-

larly in spring and autumn, swarm with aquatic birds such as ducks, geese, swans, cranes, etc.; also fish otters, beavers and other water animals abound.

In the prairies the pheasants (?) skip about like locusts. In the woods the Indians still kill many roes (?), reindeer (?), elks, deer, and bears. In this vicinity the buffaloes (bisons) have been nearly exterminated. But on the big northwest prairies, where in the course of three to five days not one tree is to be seen, many thousands of these animals still roam. It is said, that more than 70,000 are killed annually, and yet they are still to be seen in immense herds, like black clouds, grazing in the expansive prairies. For a buffalo hunt generally more than a hundred well-trained mounted hunters set out together. Should, however, hostile groups of hunters meet, they rush upon one another with a mania for destruction, and fight pitched, deadly battles. This is true especially of the Chippewas and the Sioux, who have already on the war path for several years, because of hunting grounds.

(To be concluded)

The spirit of the pioneers, responsible for so many an early church in this country, still persists, at least here and there. From British Columbia a pastor writes us:

"It may interest you to know that we are just now putting in the concrete foundation for the new St. Monica's Church, which is to serve the Catholics of this district, among whom there are a large number of 'Rumania-Germans.' The men are great helpers. All the work is being done by the men of the parish; two of them, the builder and his assistant, are being paid, the others are doing the work free."

The "Rumania-Germans" referred to are kin to the Hungarian-Germans, found in so many of our cities. All of them are the descendants of German immigrants, who were called into Hungary to cultivate the land after the Turks had been expelled from the country after the great victories of Prince Eugene, of Savoy, famed in song and lore. Unfortunately, and unjustly, both the Banat and the Batschka, of which the Germans had made the granary of the Austrian-Hungarian State, were turned over to Rumania after the First World War. These people fared still worse after the Second War, when the Rumanians drove them out and forced them across the nearest frontiers, which they reached robbed of all their possessions.

Book Reviews and Notes

Received for Review

- Edmond, R. P. Pacifique, O.F.M. Questions d'éducation; Daujat, J. Dirigisme et Corporatisme; Deroo, Abbe Andre. L'Organisation démocratique de la vie sociale d'après les enseignements de l'Eglise; Chambre, R. P. H., S.J., Le Manifeste communiste. L'Ecole Sociale Populaire, Montreal, 1947-48.
- Cummins, Rev. Patrick, O.S.B. Dante—Theologian. The Divine Comedy. B. Herder, St. Louis. Price \$6.00.
- McSorely, Joseph. Paulist. Meditations for Everyman. Vol. 2. Pentecost to Advent. B. Herder, St. Louis, Mo., \$2.75.

Reviews

- Garrigou-Legrange, Rev. Reginald. The Love of God and the Cross of Jesus. Herder, St. Louis. Pp. 399, \$4.

NATURALLY humans find it difficult to associate love and pain. For them love must be sprightly, gay; the cross sombre, depressing. Paradoxically ascetical theology unites these apparent incompatibles most intimately. So much so, indeed, that love untinged with suffering is likely to be doubted; suffering estranged from love takes on the mien of a hideous monster. The pattern for this is, of course, the life of the God-Man. Not a theory merely, but the concrete embodiment of the sublime deeds Christ performed during His thirty-three years lived among men.

There can be no doubt, despite the many studies already in the field, that this latest volume from the pen of an eminent theologian will receive a warm welcome. Particularly appreciated will be the author's keen comparison of the theologies of St. Thomas Aquinas and St. John of the Cross. Too many consider St. Thomas a renowned exponent of speculative theology only. On the other hand, St. John of the Cross is thought of too often as only an ascetical theologian. The writer has effectively dispelled these misapprehensions.

The treatise is patiently documented, especially from the writings of St. Thomas and St. John and from the Sacred Scriptures, though others come in also for considerable notice. The author keeps his own theorizing to a minimum. There are three main parts. In the first under the general caption "God's Love for Us and Our Return of Love, and the Mystery of the Cross," the reader is led through such heights as, The Love of God and the Indwelling of the Blessed Trinity, Our Lord's Fullness of Grace and Ardent Desire of the Cross, to the present day much studied topic, the Love of God and the Mystical Body. The second part under the title, The Love of God and Mortification, emphasizes the relationship between mortification and purification from sin. Named as queen of mortifications is virginity. In the third part some laws are laid down for Progress in Love of God. Given here is St. Thomas' doctrine on the increase of Charity and Meritorious Acts; Charity and Venial Sin, and Normal Spiritual Progress and Daily Communion.

The translation from the French was made by Sister Jeanne Marie, O.P. While the majority of this book's

readers will be priests and Religious, many lay folk who have been striving for a higher union with God will find it very helpful.

W. J. O'SHAUGHNESSY, S.J.
St. Mary's, Kansas

Dirksen, Cletus F., C.P.P.S. A Critical Analysis of Richard Hooker's Theory of the Relation of Church and State: a Dissertation. Notre Dame, Ind., Department of Political Science, June 1947. pp. VIII, 148.

The second part of this dissertation (pp. 73-139) comprises a valuation of the theory of Hooker in regard to state, church, the relationship of both and its influence on English nationalism. This theory was the first attempt to justify the half-reformation of the English Church in regard to her church-polity. Hooker's theory of the state was in agreement with Catholic philosophy, but not so his theory of the church; the relation of the church to the state is a relation of a subject to the master.

The work of Hooker presents great difficulties to the interpreter of his genuine thought. Such basic a term as CHURCH gave rise to various interpretations by modern authors and Father Dirksen has added a new one. Reason is to Hooker the source from which the political and religious laws are derived. Reason is to Hooker also the authority for investing the English sovereign with ecclesiastical powers. Father Dirksen's study is a lucid exposition of Hooker's thought as far as lucidity can be attained in analyzing a work containing many apparent contradictions and which presupposes so many implications.

The Catholic apologist, who wishes to gain a true insight into the mentality of the non-Catholic Englishman, will possess in the present study an excellent introduction to the subject. Therefore the apologetical value of this dissertation is great indeed. We cannot bestow the same praise on the introductory chapters, dealing with the historical and theological background of Hooker. As a matter of course, we read of the pride and power of the medieval church (p. 21). Certain authors have no idea of the social value of wealth. Renan, the infidel, advocating to place a priest and a nobleman in every village, had a better insight into the uplifting influence of wealth than "democratic" historians who fail to see the good in the wealth of the medieval Church.

J. M. LENHART, O.Cap.

To furnish missionaries with books needed by them is one of the many little services the Bureau renders the churches in mission countries.

"Very, very grateful for the four most valuable books you have sent me," writes a native Carmelite priest from Southern India. This priest is the Superior of St. Anthony's Mission House and finds that Catholic books and magazines serve as aids to his work. Therefore, he says "please continue to help me." At the same time he mentions a certain book he would wish for, because, as he states, "in my annual retreat preaching for priests and nuns, this book is much needed." Similar requests come to the Bureau from other parts of India and mission countries in all parts of the world.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

THE APPROACHING NATIONAL CONVENTION

IT is for the fifth time in the history of the Central Verein officers and delegates are to meet in convention at Milwaukee. Only ten years after the organization of our national Federation, the city was chosen for the convention that opened on June 5, 1865. Seventeen years later the twenty-seventh convention was held here, beginning on September 24, 1882, while the third and most memorable of all conventions of the CCVA conducted in Milwaukee was opened on August 21, fifty years ago, 1898.

Few of our Conventions have aroused public interest to a greater degree than this one; at a time when the controversy over Cahenslyism was raging, the committee on arrangements invited Dr. Ernst Lieber, leader of the Center Party in Germany, to address what turned out to be in fact what its name implies: the convention's "mass meeting." From the time of his arrival in New York to the hour of his departure from this country, the distinguished parliamentarian was feted as the champion of the Catholic cause in his native land. But it was only after a quarter of a century had elapsed Milwaukee was willing to arrange for another Convention of the CV, this time held under greatly changed circumstances. It was opened on August 19, 1923. Again twenty-five years later we are to meet in the same agreeable environment this year, 1948. However, in the meanwhile our members in Milwaukee deserved well of the organization by supplying all the arrangements and facilities for what is known as the "Executive Convention" of the CV and NCWU, held in Milwaukee early in August of 1945. Although certain public functions were eliminated this meeting served

the cause of both organizations well. The fact augurs well for this year's Convention which, it is hoped, will promote the cause to which our organizations are devoted.

Tentative Program, Ninety-third Convention of the CCV of America

(Convention Headquarters—Hotel Pfister)

In accordance with established custom the Committee on Social Action will conduct its meetings Friday afternoon and evening, August 20, and Saturday morning, August 21.

Opening Day of Convention

Holy mass at St. Mary's Church. Registration of Delegates throughout the day and Sunday; 2 p. m. meeting of Fraternal Insurance Section of the CV and the Board of Trustees; 8 p. m., annual meeting, Board of Directors.

Sunday, August 22

8:45 A. M. Joint Meeting of officers and delegates to CV and NCWU Conventions. Addresses of welcome, presentation of banners, and appointment of Committees; 9:40, Parade of delegates of CV and NCWU to St. John's Cathedral for Pontifical High-mass. Celebrant, Most Rev. Moses E. Kiley, Archbishop of Milwaukee; Sermon by Most Rev. Joseph E. Ritter, Archbishop of St. Louis, Episcopal Protector of the CCVA;—12:15 dinner for clergy; 2:30 p. m. Civic Forum: Addresses: "The Catholic Church and Labor" by the Most Rev. Francis Haas, Bishop of

Grand Rapids; "The Catholic Central Verein," Very Rev. Cyprian Abler, O.F.M.Cap., of Milwaukee. 8 p. m. Joint Session of CCVA and NCWU. Presidents of both organizations submit their Annual Messages to officers and delegates.

Monday, August 23

Holy Mass, St. Mary's Church. Ten A. M. and 2 P. M., first and second business sessions; 6 P. M. Convention Dinner for officers and delegates, of CCVA and NCWU; 7:30 P. M. Joint session, officers and delegates of both organizations. The Central Bureau and its Mission, Submitted by the Director, F. P. Kenkel. The Maternity Guild, a Providential Institution, by Rev. Joseph J. Schagemann, C.S.S.R.

Tuesday, August 24

Holy Mass, St. Mary's Church. Ten A. M. and 2 P. M., business sessions. During the latter of the two meetings Mr. Phil A. Grau, Radio Commentator, Cath. League of Wis., will address the delegates; 7:30 P. M. business session devoted largely to submittal and discussing of the report of the Resolutions Committee.

Wednesday

Holy Mass at St. Mary's church. Ten A. M., business session; 11:30 A. M., installation of officers; 12 noon, Final meeting, Board of Directors.

Let Us Be Merciful

WHETHER we will ever obtain recognition for our willingness to pour many hundred millions of dollars into Europe to sustain the Marshall Plan, depends on its ultimate results. If it accomplishes less than its promoters promise the world, we will be left with the feeling our money has been poured down a rat hole. But the charity individuals and organizations bestow on starving people, who, in the cold of winter, lack garments, shelter and fuel, will return to us in the shape of blessings obtained by the prayers of those whose plea for bread and raiment we granted.

Hardly a letter of acknowledgment is received at the Bureau from Europe which does not contain assurance of gratitude for the aid extended and the promise of prayers for the benefactors. Priests promise Masses, Superiors of institutions the prayers of the community and of the children in their care, while others express the fervent hope that God may bless the generous and charitable American people!

We believe the number of people rendering aid to the victims of monstrously cruel war is after all small. Isolationism is not as dead as some would have us believe. Big business and the politicians—the people we call "our masters and pastors"—have agreed that financial and economic considerations demand "one world," and hence no one speaks of isolation. But the majority of men have no love for "foreigners," and therefore they are not inclined to help those whom they do not feel are their "neighbors." Hence those who call themselves "children of God" must establish closer ties of union among their fellowmen and to this purpose charity lends itself above other means.

There is a steady flow of letters from Germany, Austria, and other countries, bearing messages of thanks. Almost at random we have picked the following:

For the benefit of a certain person, who thought his society should not contribute to the CV Relief Fund, because "the German people were getting what they deserve," we publish the following statement, addressed to the Bureau by Sister Oswald, in a letter acknowledging receipt of a food package:

"We are at present fourteen Sisters, all of them driven out by the Poles. All of us, mostly over seventy and eighty years old, have suffered greatly from the Russians and Poles. We now live in a summer cottage, the property of the Sisters at Lübeck. We depend entirely on alms and have no other source of income. Hence we are happy that God has once more helped us so wonderfully."

"How happy you have made us," the Sister-Superior of a group of nuns engaged in nursing the sick in their homes and providing for infants, writes, "it is impossible for me to express in words. It will be difficult for you to imagine the great want of which you have relieved us."

Now what was it the Bureau sent these Sisters:—Thirteen pounds of soap and twelve packages of starch. This product is not to be had in Germany at all, and soap only of very poor quality. The same Sisters were happy in the thought that they were to receive three CARE food packages, because of the exceedingly insufficient rations they are obliged to exist on. "As long as we live we shall never forget that the Central Verein aided so efficiently at a time of greatest want. We are indeed most grateful to you for your aid."

Among the many pitiful requests for aid received by the Bureau there is one deserving of special attention. It comes to us from a family of ten people, consisting of a grandmother, 81 years old, a man and his wife, and their seven children. Two of them are unable to earn a living, because they were crippled by infantile paralysis.

There is no doubt regarding the genuineness of the conditions described in the letter, which is brief and simple. Their pastor underscores the appeal in the following statements: "All of the facts mentioned are correct. These good, decent people suffer want daily through no fault of their own. Therefore, I wish to recommend the appeal sincerely and emphatically."

All these people ask for is, "a small gift, if possible."

Wax candles are not to be had in many parts of Central Europe for some time. Therefore the request for a consignment of these necessary prerequisites for divine service addressed to the Bureau by the Pastor of a small town located in a not-too-productive hill country, was readily complied with by us. His acknowledgment of receipt states:

"The two packages announced, containing candles and vegetable seeds, arrived in the best of order. My joy over this unselfish act of Christian charity was indeed great. In the name of my parishioners I express to you a hearty God bless you! We use the candles at the tabernacle and add our whole-hearted prayer for our unknown benefactors. On the thirteenth of May we observed Perpetual Adoration, with hours of prayer before the Most Holy, beginning at 9 a. m., and closing at 9 p. m. We were astonished that the tabernacle candles should continue to burn for twelve hours. We were also astonished that not a single candle was broken in transit. However, they were very well packed for the long voyage."

This priest also thanks us for a package of vegetable seeds which, he says, arrived at the right time for use, and that he hoped to enjoy a rich harvest from what he was about to sow.

The Pastor of Hennef-Geistingen, a small town in the Rhine Province, assures us the arrival of three food packages had been greeted with joy both by the families, who shared in the contents, and by himself. "I thank you and your co-workers from the depths of my heart, and I assure you that not only I, but all those who received some of the good things, will pray for their benefactors. We hadn't seen any meat for weeks, and butter was written with the biggest kind of a capital 'B'. In the first place I assisted those who were ill, also with coffee and sugar. The good people were virtually overjoyed."

A Holy Ghost Father, a former missionary in Africa, who was returned to Germany after spending five years in a British concentration camp, has written us:

"The conditions here have not changed at all. There is a great deal of talk about the expected currency reform which, they say, is to be introduced during the present month. In that case, poverty will become greater than it is at the present time. People will not have the money to buy the things that may perhaps be had. Deo providebit! That is at present the only hope."

From a priest's letter, dated June 11: "Great want still exists among the 6,000 members of my parish. An example: A few minutes ago a woman called whose daughter is to be confirmed next week. The child must come barefooted for the occasion. The mother, a refugee from the East, has not yet, after two years, received a certificate for a pair of shoes for her daughter. And many others are similarly situated."

Most Rev. Aloisius J. Muench, Bishop of Fargo, who is serving as Apostolic Visitor in Germany, and liaison officer between the Catholic authorities of the country and the American Military Government, has been awarded the degree of Doctor of Theology honoris causa by the Catholic Theological Faculty of the University of Muenster.

Convention Calendar

Cath. Central Verein and Nat. Cath. Women's Union, National Convention, August 21-25, Milwaukee.
Catholic League and NCWU of Wisconsin, Milwaukee.

CV and NCWU of California, September 4-5, Los Angeles.

CV and NCWU of New York, September 4-6, Schenectady.

CU and NCWU of Arkansas, September 4-6, Subiaco.

CU and NCWU of Missouri, September 14-16, Ste. Genevieve.

CU and NCWU of Pennsylvania, September 24-28, Philadelphia.

CV and NCWU of Minnesota, September 26-28, St. Paul.

Central Society and NCWU of New Jersey, October 3, Elizabeth.

Illinois Union Met in Bloomington

WHEN, in July of last year, the Catholic Union of Illinois met in annual Convention at Springfield, Most Rev. Bishop Griffin encouraged the officers and delegates to imbue their organization with new life. His words, "I want you to regain for your venerable Union its former strength and influence," made a deep impression on the men. This year's Convention at Bloomington, held there on May 28 and 29, gave evidence in fact that the Bishop's admonition had been taken seriously to heart by the group of men to whom it had been addressed.

Both the church services and the meetings were well attended and the delegates participated freely in the proceedings. The reports of officers were not without interest; considering all things the societies that have remained faithful over the years continue steadfastly with the organization. The report on the activities of the Clinton County District League aroused particular attention, before all the account of the May Day Celebration which was attended by several thousand people. Mr. Ferd. Foppe, of Carlyle, President of the Catholic Union of Illinois, had a large part in the success of the occasion. The report of the Quincy District League was likewise reassuring. The revival of a number of other district leagues is on the program of the Union for the new fiscal year. The President repeatedly reiterated the need of action and accepted reelection only on the condition that all other officers extend every aid possible to them to the program adopted.

On Saturday evening, May 28, the delegates attended the solemn closing of the May Devotions in St. Mary's Church, where earlier in the day the Holy Sacrifice of the Mass had been celebrated by Rev. Fr. Funke of Millstadt, Ill. After the evening service a public meeting was held in the parish hall. One of the speakers of the occasion was Mrs. Rose Rohman, President, Nat. Cath. Women's Union. Of particular interest was the address of Rev. Pacian Meyer, O.F.M., a missionary among the Navajo Indians.

The last day, Sunday, was again inaugurated with a high Mass and sermon. The delegates' meeting was engaged largely, until the noon hour, with the election of officers, the discussion of the resolutions, two of which we are able to publish. The closing event was the well arranged banquet in St. Mary's School, Mr. Fred Gilson, Toastmaster. The Programmatic address was delivered by Mr. F. P. Kenkel, Director of the Central Bureau.

Great credit is due both the Pastor of St. Mary's, Rev. Fr. Aloys Schweitzer, O.F.M., and Mr. Peter Frisch, Chairman of the local Committee on Arrangements. Their combined efforts provided the congenial environment in which the convention met. The election of officers resulted as follows: Mr. Ferd Foppe, Breese, re-elected President; John Hansland, Quincy, First Vice-president; Peter Frisch, Second Vice-president; Fred Gilson, Chicago, Recording Secretary; George Stoecker, Chicago, Financial Secretary; S. Weese, Joliet, Treasurer.

Veteran Branch Met at Hartford

IT is no small thing for an organization to be able to hold its sixty-first annual convention in an age which has for an outstanding characteristic constant change. Nevertheless such is the record of the Connecticut Branch of the CV. The meeting was held in Hartford on June 5 and 6. The Sacred Heart Parish and St. Stephen's Benevolent Society were the hosts.

On the morning of the first day, in accordance with the tradition of our movement the delegates repaired to church for divine service, a Mass read for the repose of the souls of deceased members of both Branches. A large part of the forenoon was occupied with a meeting of the Executive Board and a meeting of delegates. At both times affairs of the organization were discussed at length. Among other things it was decided the Branch should conduct a picnic on the parish grounds of St. Peter's Church at Meriden on September 10. The recommendation that societies should be "billed" for absentee delegates was finally rejected. Likewise the recommendation to increase the annual fee paid the Central Verein.

The afternoon meeting was conducted in Cathedral Hall. The Bishop of Hartford, Most Rev. Henry O'Brien, honored the delegates with his presence and addressed the men, as did Mr. Albert Sattler, President of the CV. He spoke on the "Responsibility of the Present Generation to Preserve and Promote the Traditions of the CV." Other speakers were Rev. Anthony Kaicher, the organization's spiritual adviser. Faithful William Siefen, honorary President of the national organization, had spoken on the CV Relief Activities during a previous session. The "Penny Collection," a customary feature of our Connecticut Branch's meetings, was voted to the CV. The delegates furthermore concerned themselves with a CYO, an affiliated body.

Divine service on Sunday was conducted in Sacred Heart Church; Rev. Fr. Thener read the Mass and Rev. Fr. Otto preached the sermon. An open meeting followed the Mass; the welcome was extended by Mr. Frank W. Maurer, Jr. Both President Hesse and Mrs.

Gertrude Wollschlager, as President of the NCWU of the State, delivered their messages on this occasion. Installation of officers by Mr. Albert Sattler followed. The new officers are: Edward J. Hesse, President; Edmund Madden, Vice President; Mr. Bartel, Secretary; and Mr. Hanser, Treasurer. Meriden was chosen as next year's Convention city. Mr. Edw. F. Lemke, former Secretary, was accorded a vote of thanks for long and faithful services.

The convention adopted only two resolutions: The Holy Father and Loyalty to God, Family and Nation.

Convention in Northwest

THE North Dakota Branches of the CCVA and NCWU held a one-day Convention in Karlsruhe on Sunday, June 13. Most of the delegates were from parishes in the Diocese of Fargo. Mr. Everett Woivode, President of the CV, presided at a discussion during the afternoon session, devoted to the Anti-Religious Garb Bill which was voted upon in the North Dakota primaries on June 29. It was adopted by a small majority; 75 nuns, out of a total of 6,529 teachers in the State, will be debarred from teaching in 19 public schools.

Another panel discussion, under the chairmanship of Rev. Al. Zimmermann, Pastor of the host Parish, Sts. Peter and Paul, emphasized the need and obligation of imparting to children fundamentals of the faith long before they attend school.

The Convention opened with a Recited Mass early Sunday morning, celebrated by Fr. Al. Zimmermann, at which a large number of the delegates and parishioners received Holy Communion. The solemn Highmass was read at 10:30 A. M. by Rev. Adam Hunkeler, O.S.B., of Devil's Lake. The sermon also was delivered by the celebrant; all present participated in the sung Mass.

Devotions were held in the evening, concluding the day's program. Fr. Sommerfeldt, of Sykeston, spoke on aid to Displaced Persons. After the services the delegates assembled for a short business session. Mr. Korte, representative of the Cath. Aid Association, extended greetings of his organization and of the CV of Minnesota. All the officers were re-elected, with Mr. Everett Woivode as President. Balta was chosen as next year's convention city. The Requiem Mass on Monday morning for deceased members of the men's and women's organizations was celebrated by Fr. Zimmermann.

There has been added to the list of names inscribed on the In Memoriam Roll of deceased members and friends of the CV, that of the late George Koefler, long connected with St. Bonaventure's Benevolent Society, of Milwaukee, Wis. His four sons, all of whom the father brought into the Society, are perpetuating his memory among us by thus having his name enrolled.

Mr. Koefler was born in Germany in 1861, from where he came to America at the age of thirteen years. He was a resident of Milwaukee for a long time, and, as previously stated, an interested member of St. Bonaventure's Benevolent Society. He departed this life in July, 1942.

Resolutions of CU of Illinois

Respect for Religious Convictions

A GREAT deal has been said in recent years about civil tolerance. It has been declared a virtue every American should practice. True tolerance, however, demands that the creed and the religious susceptibilities of one and all should not be offended against. Particularly men in public life, because of the influence they exercise on others, must be expected to be both thoughtful and tactful in this regard.

It was, therefore, to say the least, an astonishing display of vulgarity certain Senators were guilty of, when they used in jest a term, "Immaculate Conception," which has only one meaning, and that of deeply religious significance, since it applies to a sacred phase of the incarnation of our Lord, the Redeemer. The bantering about of the term "Immaculate Conception" by the Senators Tydings of Maryland, Tobey of New Hampshire, and Barkley of Kentucky, is therefore resented by us, the officers and delegates of the Catholic Union of Illinois, in Convention assembled at Bloomington, as an insult offered not merely a fundamental doctrine of the Church, but to the Mother of God, whose greatest privilege is her Immaculate Conception which predestined her to be the pure receptacle of the incarnate Word of God.

The deplorable incident should prove to Catholics how great is their obligation to make known Catholic teaching. We are convinced the Senators referred to would not have been guilty of the tactlessness displayed by them had they been informed on the true meaning of the Immaculate Conception of Mary.

Communism

We of the Catholic Union of Illinois know that condemnation of Communism is an expression of our sincere opinion regarding this dangerous heresy. But we need to do more than merely denounce Communism; we must, before all, pray to God daily that the people of Russia may be delivered from the yoke of Bolshevism, and that they may be led to enjoy the liberty of conscience and the practice of religion to which at heart the majority are so devoted.

It appears that men are seeking God and religious truth today, to a greater extent than for a long time back. A meeting, conducted in London on April 25, of this year, appears significant and encouraging in this regard. It demonstrated clearly the change of attitude of mind towards religion on the part of men who, not too long ago, would have acknowledged themselves to be agnostics. Here were men, representing many countries of Western Europe, including Germany and Italy, who stressed the urgent need for the re-affirmation of Christian values. We take the following statement regarding this meeting, from a News Letter of the Central Bureau.

"The chairman in opening the meeting declared: 'Our way of life, so largely sprung from Christianity, was being challenged by forces that would fight with every weapon they could command.' 'Their creed,' said the chairman, 'is to them a religion, and they work for the conversion of the world with an intensity and an

untiring pertinacity that few religious movements have been able to command. Therefore, make no mistake, if we are to defeat this menace that would destroy the freedom of the bodies and souls of men, the fire of our faith and purpose must burn with as white a flame as theirs.'"

A demonstration of this kind is indeed encouraging, and we hope and pray that the spirit manifested on this occasion may lead the American people to turn to the Cross on Calvary, and re-affirm their faith in the teachings of our Divine Saviour. May it come to pass that all men will kneel before the crucifix, praying to God that His wisdom may enlighten not alone political leaders and Governments, but all peoples everywhere. Only then may we hope that eventually justice and charity will prevail among nations, and that on this basis a more permanent peace may be established.

Bureau Reprints

DURING the past month a number of reprints of our publications have come from the press, among them one of the most valuable of the pamphlets published by the Bureau in recent years, the 96-page booklet "What is Corporative Organization?" It is the answer to a question that should agitate every intelligent Catholic, because the corporative system is the only alternative to state capitalism on the one hand and Communism on the other. The booklet sells for 50 cents a copy.

There has also come from the press a reprint of "The Central Verein: History, Aim and Scope." It is a 15-page record of the foundation, history, and present-day activities of the Catholic Central Verein of America. A number of emendations have been added to the original text. Organizations or individuals who may wish to spread knowledge of the CV will find the Leaflet a short, but valuable account of our Federation's activities during its 93 years of existence. Members are urged to request copies for distribution at meetings and conventions to be held during the current summer and coming fall.

The Bureau now has in stock another reprint of the free leaflet "Hundredth Anniversary of the Communist Manifesto." This is the fourth reprint of the leaflet; more than 20,000 copies have now been distributed. Three other leaflets which have been in demand have been reproduced: "The Name of God: A Warning against the Evil of Profanity," distributed originally among the men in the armed forces; "The Holy Eucharist, the Bond of Unity," which describes the social force of the Church's greatest Sacrament, and "The Meaning of the Human Soul," giving an accurate, clear explanation of the union of the soul and the body in man. All four of the free leaflets are available in limited quantities upon request.

Writing from Rome, a Franciscan tells us; "Keep up the good work in *Social Justice*. I read it from cover to cover each month, and then pass it on to one of the Mexican students. God bless you and your work."

Mr. Springob Honored

THE Wisconsin Department of the Catholic War Veterans recently conferred upon Mr. August Springob, of Milwaukee, an award for outstanding services to the Catholic cause and the organization. The citation states the award was being conferred on the recipient "in recognition of leadership in the advancement of Religious and Civic Interests within the State of Wisconsin, and in acknowledgment of good will in furthering the work of the Catholic War Veterans."

The award refers to Mr. Springob as a promoter of Catholic Social Action through his membership in the Serra Club of Milwaukee, the St. Bonaventure Benevolent Society, the Wisconsin Catholic Parish Credit Union Conference and the Catholic Central Verein of America. His work in behalf of the Peace Pilgrimages held in Milwaukee in the spring of 1943 and the Catholic Radio program of Station WEMT, Milwaukee, sponsored by the Catholic League of Wisconsin, are also commended. Mr. Springob is the present Secretary of the Central Verein's Social Action Committee.

Jubilees

MR. AND MRS. JOHN MALTHANER of Erie, Pennsylvania, both of whom are active members of local organizations of the CV and NCWU, were privileged to observe the golden anniversary of their wedding on June 12. The day's events were inaugurated with a high Mass celebrated in St. Joseph's Church by Rev. Raymond Geiger, a cousin. At noon the jubilarians, their children and grandchildren, and a number of guests from Newark, N. J., Pittsburgh, and St. Louis, met at dinner.

Mr. Malthaner, Vice-president of the Pennsylvania Branch of the CV, was Chairman of last year's State Convention in Erie. He is one of the original members and still a moving spirit of the St. Alphonsus Society of St. Joseph's parish known throughout the Diocese of Erie as the pioneer parochial organization of men, unwavering in their loyalty to the pastor.

Mr. and Mrs. Malthaner were married in St. Joseph's Church on June 14, 1898, by the late Fr. Bernard Kloecker, pastor of the parish. Their union was blessed with four children: Emil Malthaner, proprietor of the Erie Sash and Door Company; Norbert, deceased, who until his death worked with his father in the building contractor business; Mrs. George Geiger, and John Malthaner, of Rochester, New York.

In St. Louis two men, long affiliated with our movement in that city, Mr. Joseph Schuermann and Mr. Anton Esswein, were privileged to celebrate the fiftieth anniversary of their wedding, their wives also surviving.

Mr. Schuermann, a life-time member of Holy Cross Benevolent Society, which recently celebrated its golden jubilee, has not alone served this organization in various capacities and offices, but also the Cath. Union of the CV. Mr. Schuermann acted as Secretary for a number of years. Particularly faithful in the performance of his duties, he was elected to the Union's Executive Board after his resignation from office. Over a number

of years Mr. Schuermann was connected with the Central Bureau as an office worker, but the sedentary work and grind did not agree with his health. But he has remained a faithful friend of our institution; as a delegate to our national conventions he has become known to a large number of our members. Like so many of our faithful co-workers, the family Schuermann has given to the Church one priest and two sisters as the special fruit of their Christian marriage.

Mr. and Mrs. Anton Esswein enjoy the same distinction; one son is in the priesthood and several daughters are nuns. As one of the founders and members of the first Association of Catholic Workingmen organized in the U. S., Mr. Esswein deserved well of the Catholic cause. The brewery district of St. Louis was forty years ago a hotbed of Socialism. The socialists carried the ward in fact in one election, but were defrauded of the results by the politicians of the old parties. It was here the first Catholic Workingmen's Societies were founded; when their numbers had increased to eight, they were organized into an Association. In all these endeavors Mr. Esswein took an active part. Moreover, he attended our Social Study courses and fostered Catholic social action on every hand. As a member of several benevolent societies, he made his influence felt in the interest of the cause he had so much at heart.

May both couples be granted many more years of happy life.

St. Elizabeth Day Nursery

THE slow steady translation of an idea into the form of a practical institution of social charity is demonstrated in the case of St. Elizabeth Day Nursery in St. Louis, conducted for over thirty years by the Bureau. From small beginnings in a rented building, the Nursery in 1915 began to care for children of working mothers, and for other mothers, obliged to leave their families for short periods due to illness.

A 6-page descriptive folder recently published by the Nursery discloses that the institution now occupies three buildings: An Administrative Building used for offices purposes, babies' dining room, play room and sleeping rooms, medical and isolation room, and living quarters for the Sisters of Notre Dame in charge of the Nursery; Petra Hall, used for the Kindergarten children; Christopher Hall, where the kitchen, dining room, play rooms and a craft room for the school-age children are located.

The folder contains a number of interesting pictures of the various phases of the work to which the Nursery is dedicated. Four Sisters of Notre Dame, a family worker and several aids compose the staff. The St. Louis Community Chest contributes a large part of the institution's income.

Through the kind offices of Mrs. Charles Kraft, of Irvington, N. J., the Bureau's stock of mission articles was increased by the following useful and serviceable pieces: one processional cross, a censer and boat, fourteen candle holders, two candle lighters and one altar bell. In addition, we received a number of other articles, all of them donated by St. Peter's Parish, Irvington.

Branch and District Meetings

Northwestern District, Arkansas

A GATHERING adapted to the summer season had been arranged by the officers of the District for the meeting held in St. Mary's Parish, Altus, on June 27. Those who attended brought a basket lunch to be served on the parish grounds at noon. Benediction followed in the early afternoon, with Rev. Anthony Schroeder, host-Pastor as celebrant. At the business session, Rev. Michael Lensing, O.S.B., of Subiaco, discussed the Diocesan Lay Apostolate School for young women, to be held at Fort Smith, in August.

On account of the warm weather, the business session was brief, and the remainder of the afternoon was devoted to folk songs and other forms of entertainment. A social evening, devoted to recreation for the young people, concluded the day's program.

New Jersey

At the semi-annual meeting of the New Jersey Branch of the CCVA in St. Joseph's Parish, Union City, on June 13, Rev. Adolph Schmitt, C.P., discussed the dangers to religious and civic life in our country of the habit of people to allow the radio commentators and the secular press to form their opinions about current questions. In his forceful address entitled "Think Before You Repeat," Fr. Schmitt criticized the "parrot mentality" of people who allow others to do their thinking for them. About 200 persons, members of the Central Society and the NCWU, together with their friends, attended the lecture of Fr. Schmitt.

The gathering began with prayers for a permanent peace offering followed by Benediction of the Blessed Sacrament in St. Joseph's Church. Fr. Edgar Vanston, assistant Pastor of the Parish, served as celebrant. Mr. Harry Donahue, of Passaic, State President of the Central Society, presided at the mass meeting which was addressed by Fr. Schmitt. Others who spoke briefly were Rev. William Heimbuch, of Elizabeth, Spiritual Director of the men's Branch, and Mrs. Louise Sands, President of the NCWU of the State.

St. Louis

The June meeting of the local District League was conducted in Holy Ghost Parish. The Pastor, Very Rev. R. B. Schuler, commended the organization for its persevering efforts in behalf of Catholic Action; he also spoke in favor of admittance into our country of displaced persons from Europe, and stated that eventually it may be necessary to ask for contributions to defray the cost of bringing the DP's accepted for admission to the U. S.

Mr. Bernard Gassell, President of the CU of Missouri, announced that the State organization had sent telegram to Senators Donnell and Kem of Missouri, asking them to support the Bill favoring the admission of Displaced Persons; both Senators, however, had voted against the Bill. Mr. Gassell recommended that the District League contributed to the Fund raised as a farewell gift to Most Rev. Leo Steck, recently consecrated Co-Adjutor Bishop of Salt Lake City, Utah. President Gassell also announced the plans for the Catholic

Day held in Sacred Heart Parish, Florissant, on Sunday, June 27.

Mr. Anthony Starmann, President of the St. Louis District League, was appointed delegate to the National Convention of the CV to be held in Milwaukee on August 21-25. Prayers were asked for a deceased member, Mr. Henry Schlitt. The penny collection amounted to \$4.14.

The annual Catholic Day, sponsored by the St. Louis and County Districts of the CU and NCWU of Missouri, was held in Florissant, Mo., on Sunday, June 27. The day's program began with Solemn Highmass in Sacred Heart Church, celebrated by Very Rev. Msgr. H. F. Schuerman. The sermon was delivered by Very Rev. Msgr. Anthony Esswein. Following the church services, the noon luncheon was served by the ladies of the host Parish.

The afternoon program was presided over by Mr. Joseph H. Niehoff, local Chairman of the arrangements Committee. The theme of the addresses was "Conservation: Our Stewardship." Speakers were Rt. Rev. Msgr. George J. Hildner, of Gildehaus, well-known for his activities in behalf of soil conservation, and Rev. Bernard Dempsey, S.J., Regent, School of Commerce, St. Louis University, who discussed the urban side of Conservation. Solemn Benediction in Sacred Heart Church concluded the Catholic Day program.

Miscellany

THE date of the State Convention of the CU and NCWU of Pennsylvania has been changed from July 24-27 to September 25-28. The Convention City is Philadelphia, as originally planned.

In accordance with a resolution adopted by several of the national Conventions of the Western Catholic Union, Mr. F. Wm. Heckenkamp, President, the Bureau has received an annual contribution of \$100 from that organization each year since 1934. This year's contribution came to us early in June; the money, intended as a contribution to the Central Bureau, has been put into the Expansion Fund, *in perpetuum rei memoriam*. The Bureau and the CCVA have reason to be proud of the continued support the Western Catholic Union grants them.

The Convention of the Catholic State League was conducted this year in Weimar, Texas, on July 12-14. A full account of the proceedings will be published in the next issue of *SJR*.

One of the speakers on the Catholic Day Program conducted on the last day of the Convention, July 14, was Mr. Louis F. Budenz, well-known as a vigorous opponent of Communism. Mr. Budenz had been invited to address a mass meeting sponsored by the State League in the American Legion Stadium on Wednesday in the evening at 8 o'clock. His subject was: "Shall World Crisis become Catastrophe?" Another of the speakers on the program was Mrs. Rose Rohman, President of the NCWU, whose topic was: "In Defense of Christian Society."

Mr. Budenz also spoke in Houston on Thursday evening, July 15, and in the evening of the following day he addressed a meeting in San Antonio. The lecture there was sponsored by the St. Joseph's Society, while that in Houston was sponsored jointly by three Councils of the Knights of Columbus.

The Fourteenth Biennial Convention of the Cath. Knights of St. George, an affiliate of the CCVA, was held in Wilkes-Barre, Pennsylvania, on June 6-8. Hosts to the Convention were the members of local Branch 75 of the Knights; Mr. Jos. F. DeVizia, Chairman. A letter of greeting, addressed to the Knights by President Truman, was read at one of the business sessions of the Convention. In his address at the Convention dinner, conducted in Hotel Redington, Mr. Daniel J. Flood, an attorney, spoke of the threat to Christianity represented by the spread of Communism, and emphasized that not only the clergy but also the laity and organizations such as the Knights should develop a militant program of defense of the Church and her institutions.

The inaugural religious services of the convention were held in St. Boniface Church, Rev. Jos. C. Ward, Pastor. Officers elected by the Knights were: John Beck, Supreme President; Jos. J. Porta, Supreme Secretary; W. H. Mutschler, Treasurer. Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, is the Order's spiritual Protector.

A program, commemorating the Eighty-fifth Anniversary of the St. Joseph's Benevolent Society of St. Joseph's Parish, Milwaukee, was conducted on Sunday, June 27. The Mass was read by the Pastor, Fr. Raymond Zeyen. The sermon was preached by Rev. Leo Gabriels, Spiritual Director of Holy Ghost Parish Branch. A large gathering of the members and spiritual directors of affiliated Branches were present for the banquet at the local Knights of Columbus hall in the evening.

The St. Joseph's Society is a federation of Benevolent Societies of the Milwaukee area. Mr. Max R. Jack is Grand President; Mr. Jos. H. Holzhauser is Secretary; Mr. Philip J. Fritsch served as Chairman of the Eighty-fifth Anniversary arrangements Committee.

Mr. Frank C. Kueppers, former President of the Catholic Aid Association of Minnesota, was recently honored at a meeting of the St. Peter and Clemens Society on the occasion of his fiftieth anniversary as a member of the Society and of the CAA of Minnesota. Mr. Henry Posel, President of St. Peter and Clemens Society, and Mr. J. M. Aretz, President of the Catholic Aid Association, both spoke highly of Mr. Kueppers' valuable services to both organizations during the fifty years of his membership. He has on many occasions represented both the society referred to and the CV of Minnesota at our national conventions. Almost invariably Mr. Kuepper participated actively in the deliberations of the Resolution Committee.

Contributions to the CV Library

General Library

REV. CHARLES SCHILLING, Missouri: Armstrong, H. F. Chronology of Failure. New York, 1941; Barrett, E. Boyd, S.J. The New Psychology. New York, 1945; Frazer, Sir J. G., The Golden Bough. New York, Abrgd. Ed., 1940; Algermissen, Rev. K., Christian Denominations, Tr. by Rev. J. W. Grunder. Herder, 1945; Goepfert, F. A. Moraltheologie. 3. Baende, 6. Aufl. Paderborn, 1909; Foerster, Fr. W. Jugendlehre. Berlin, 1912.—CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York: Chisholm, B., M.D. World Health Organization, 1948; May, H. L. Narcotic Drug Control, 1948.—CATHOLIC CENTER, Roma, Basutoland, S. Africa: Five leaflets in native tongue. N. N., New York. Lodge, Sir Oliver. Reason and Belief, New York, 1910; Ruville, von, Back to Holy Church. London, 1911.—THE PRESIDENT OF MARYGROVE COLLEGE, Michigan: Generation to Generation: Youth in Every Age. Detroit, 1948. DEPARTMENT OF CO-OPERATION, Regina, Sask.: Third Annual Report of the Department of Co-operation and Co-operative Development of the Province of Saskatchewan for the Eleven Months ended March 31, 1947. Regina, 1948.—H. R. G. WAGNER, Germany: Johannes Hau, O.S.B. u. N. Irsch. Achth. Jahre St. Matthiaskirche in Trier. Trier, 1948;—HON. FRANK KARSTEN, M.C. Washington: Tyler, P. M. From the Ground Up. N. Y. 1948; UNION MISSIONARIA DEL CLERO IN ITALIA, Rome: Bibliografia Missionaria Anno XI, 1947. Isola del Liri, 1947.—COL. FRANCIS A. McCANN, Washington, D. C.: St. Bonaventure's Seminary Year Book, 1929. Allegany, New York; Official Documents Connected with the Definition of the Dogma of the Immaculate Conception. In Latin and English. Baltimore, 1865.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Central Bureau Emergency Fund

Previously reported: \$4,518.80; Chas. Gerhard, Pa., \$5; Mrs. B. Hahn, Conn., \$30; Total to including June 30, 1948, \$4,553.80.

Donations to Central Bureau

Previously reported: \$835.03; Mrs. A. Baumann, N. Y., \$1; M. L. Kerns, Calif., \$1; Mrs. Anna Vogel, Nebr., \$1; Henry Seng, Ind., \$1; Andrew Plass, Wis., \$1; Nick Schumacher, Iowa, \$1; M. Darscheid, Idaho, \$1; Monastery Poor Clares, Omaha, Nebr., \$5; M. Mohr, Kans., \$19; Sundry Minor Items, \$1.05; Total to including June 30, 1948, \$858.08.

Chaplains' Aid Fund

Previously reported: \$324.04; Penny Collection St. Francis de Sales Benev. Soc., St. Louis, Mo., \$3.35; CWU of New York Inc., N. Y., \$25; Total to including June 30, 1948, \$352.39.

Expansion Fund

Previously reported: \$782.50; Western Catholic Union, Quincy, Ill., \$100; "In Memoriam" George Koeferl, Wis., \$50; Total to including June 30, 1948, \$932.50.

St. Elizabeth Settlement

Previously reported: \$19,661.81; Interest Income \$2.50; Greater St. Louis Community Chest, \$600; From Children attending, \$1,493.71; Total to including June 30, 1948, \$21,758.02.

European Relief

Previously reported: \$11,763.38; N. N., Ind., (Golden Wedding gift) \$10; Rev. A. Schnellenberger, Ind., \$10; Mrs. B. Hahn, Conn., \$15; CCV of A, \$1000; St. Paul's Hospital, Dallas, Texas, \$11.85; M. Mohr, Kansas, \$100; Rev. A. A. Wempe, Mo., \$750; John Pfeiffer, Tex., \$3; E. C., St. Louis, \$30; Bath. Kunz, Minn., \$6; Henry Seng, Ind., \$4; Mite Box, St. Peter's Church, St. Charles, Mo., \$70; Very Rev. A. Strauss, Mo., \$140; N. N., Calif., \$200; Mrs. A. S. Lutz, N. Y., \$1; Bern. Toeppen, Mo., \$7.90; M. H. Wiltzius, Ill., \$20; Monastery Poor Clares, Omaha, Nebr., \$20; Rev. Geo. Duda, Tex., \$3; Total to including June 30, 1948, \$14,165.13.

Catholic Missions

Previously reported: \$32,686.73; N. N., Ind., (Golden Wedding Gift), \$10; Edw. Hartlein, Calif., \$10; St. Alexius Hospital, Bismarck, N. Dak., \$15; Mrs. A. Baumann, N. Y., \$25; St. Aloysius Young Men's Soc., Utica, N. Y., \$5; St. Luke's Hospital, New Bern, N. C., \$1; Mr. and Mrs. J. Bittner, Tex., \$10; Mrs. Mary Shields, Ore., \$2; Mrs. T. Zoellner, Mich., \$12.50; Mount St. Joseph, Peterborough, Canada, \$1.80; Alois C. Stessman, Iowa, \$2; Fisher Advertising, Brooklyn, New York, \$3; Mrs. B. Gassman, N. Dak., \$20; Dominican Sisters, Cincinnati, Ohio, \$10; John Scholler, Minn., \$3; Mrs. B. Hahn, Conn., \$30; St. Francis Studios, Balboa, Canal Zone, \$30; V. Matula, Tex., \$5; St. Paul Hospital, Rimby, Canada, \$10; Convent Immaculate Conception, Ferdinand, Ind., \$37; Sisters of Precious Blood, London, Canada, \$1; Miss E. Brieb, Pa., \$1; Eleanor Scharf, N. Dak., \$2; Jacob Loef, Canada, \$5; C. Batzinger, N. Y., \$5; St. Francis Hospital, Waterloo, Iowa, \$20; Mount St. Mary Convent, Pittsburgh, Pa., \$10; College of St. Scholastica, Duluth, Minn., \$11; St. Leo Hospital, Greensboro, N. C., \$25; Mary Becker, Tex., \$1; Mrs. C. Fidler, Minn., \$5; Hospice Tacke, St. Boniface, Canada, \$5; St. Mary's General Hospital, Lewiston, Maine, \$26; Convent of Notre Dame, Alberta, Canada, \$5; Oscar Trueby, Canada, \$10; N. N., S. C., \$1; Peter Mohr and Family, Kansas, \$15; Mrs. V. Ficher, Alaska, \$10; Mrs. P. Schwinghamer, Canada, \$2; Arlene Hoenman, Canada, \$5; Mrs. F. J. Hoenman, Canada, \$10; Casper Dreger, Canada, \$6; E. Schaefern, Pa., \$7; T. Gollwitzer, N. Y., \$10; St. Francis Hospital, Wilmington, Del., \$5; St. Thomas More Hospital, Canon City, Colo., \$1; St. Francis Hospital, Freeport, Ill., \$4; New Castle Hospital, New Castle, Pa., \$14; Sacred Heart Convent, Edmonton, Alberta, Canada, \$1; N. N., New York, \$425.70; Mr. and Mrs. McMahon, Calif., \$5; St. Theresa Hospital, St. Paul, Canada, \$99; Mount Carmel, St. Catherine, Canada, \$2; St. John Hospital, Tulsa, Okla., \$20; Dr. J. Brukin, Switzerland, \$54.18; Assumption School, Kibbing, Minn., \$10; Mrs. Anna Vogel, Nebr., \$39; Hubert Wessel's, N. Y., \$15; St. Mary Hospital, Cincinnati, Ohio, \$5; Mrs. Mary Keller, Canada, \$9; Mrs. S. Redican, N. Y., \$20; St. Elizabeth Hospital, Appleton, Wis., \$50; Frank Preske, Ind., \$10; Helen Clark, Ohio, \$10; A. S. Sperling, Canada, \$5; Jos. Bachman, Canada, \$5; Mary and Anna Thiel, Wis., \$10; Rev. A. A. Wempe, Mo., \$250; Frank Jungbauer, Minn., \$15; Mrs. Urhauser, Ill., \$50; Junior Minster CSMC, Minster, Ohio, \$5; N. N., Canada, \$1; Angeline Liebl, Wis., \$10; Mrs. J. Viliborghi, Ariz., \$1; Santa Rosa Division of Nursing, San Antonio, Texas, \$5; Rt. Rev. Jos. A. Vogelweid, Mo., \$286; Estate Henry J. Forst, Minn., \$300; Henry Jacobsmeier, Mo., \$100; St. Francis Monastery and College, Burlington, Wis., \$5; A. Hauber, Canada, \$5; Convent of the Good Shepherd, Los Angeles, Calif., \$1; Adrian Burkard, Calif., \$10; Sisters of the Order of St. Benedict, St. Joseph, Minn., \$6; N. N. Miss. Fund, \$12.50; Frank Thurer, Wis., \$100; Rev. Geo. Regenfuss, Wis., \$5; St. Mary's Hospital, Hoboken, N. J., \$50; Immaculate Conception Convent, Lodi, N. J., \$5; Miss Kath. Berres, Minn., \$5; Herbert Fey, Tex., \$5; Jacob Wyand, N. Y., \$15; Sisters of St. Francis of Assisi, Milwaukee, Wis., \$5; Monastery Poor Clares, Chicago, Ill., \$20; Convent Sorrowful Mother, Mil-

waukee, Wis., \$5; Annie Higgins, Mass., \$1; Hudson Co. Br. CCV of N. J., \$30; Anna and Marg. Miller, Minn., \$25; Mrs. Kosak, Canada, \$18; CV Miss. Fund, \$50; Convent of Divine Love, Philadelphia, Pa., \$25; Sisters of Divine Providence, Pittsburgh, Pa., \$16; Cath. Hunkeler, Ohio, \$10; A. B. Kenkel, Md., \$5; Bertha Ritt, Minn., \$5; G. McSweeney, Calif., \$50; John Schnieder, Iowa, \$25; Srs. of Christian Charity, New Ulm, Minn., \$10; St. Gertrude's Convent, Cottonwood, Idaho, \$4; Sisters of the Precious Blood, Minster, Ohio, \$5; School Sisters of Third Order of St. Francis, Youngstown, Ohio, \$1; Rose E. Klein, Wis., \$5; Francis Tanzer, Ore., \$2; Dominican Nuns, Newark, N. J., \$2; St. John's Hospital, Fargo, N. Dak., \$2; Mrs. Mary Stang, Canada, \$2; Holy Family Convent, Manitowoc, Wis., \$25; John and Louise Baehl, Ind., \$33; Henry Seng, Ind., \$22; Mrs. Rosalia Hawk, Canada, \$10; St. Patrick's Home, Lowell, Mass., \$5; Rev. A. C. Schnellenberger, Ind., \$70; Mrs. A. S. Lutz, N. Y., \$3; Andrew Plass, Wis., \$10; St. Mary's Hospital Rhineland, Wis., \$2; Frank Wondra, Kansas, \$5; Nick. Schumacher, Iowa, \$10; St. Joseph Hospital, West Bend, Wis., \$3; Mrs. N. Klinkhammer, Minn., \$10; N. N., New York, \$764.97; St. Clare Convent, Cincinnati, Ohio, \$24; Mrs. M. Bast, Wis., \$3; St. Peter's Abbey, Muenster, Canada, \$4.87; Mrs. E. Bustin, Sr., Canada, \$10; Dominican Sisters, Saratoga Springs, N. Y., \$2; Henry J. Smith, Nebr., \$5; St. Peter's College, Muenster, Sask., Canada, \$9.83; St. Elizabeth Hospital, Chicago, Ill., \$5; Rev. Jos. Hemmer, Wis., \$4; St. Joseph Hospital, Sudbury, Canada, \$1.74; Hotel-Dieu of St. Joseph, Campbellton, Canada, \$1; St. Joseph High School, Le Mars, Iowa, \$5; Josephine Huegle, Calif., \$2; St. Elizabeth Hospital, Lafayette, Ind., \$5; Mrs. C. Goeckel, Ill., \$5; Francis Kaicher, N. Y., \$10; Mrs. Henrietta Michel, Ohio, \$8; Theo. J. Rhomberg, Ohio, \$5; Mrs. A. W. Roth, Wis., \$5; Amelia Dummer, Minn., \$3; Providence Hospital, Waco, Texas, \$1; Miss Marg. Rice, N. Y., \$45; Teresa Deiss, Mich., \$10; St. John's Hospital, Tulsa, Okla., \$30; Mrs. J. Smith, Ill., \$5; Mrs. C. Meyer, Wis., \$5; Monastery Poor Clares, Omaha, Nebr., \$130; Estate Henrietta Nieman, \$200; Queen of Rosary Convent, Amityville, N. Y., \$1; St. Mary's Hospital, Cincinnati, Ohio, \$5; Jeane d'Arc Home, N. Y., \$10; Geo. Marx, Minn., \$7; Rev. Jos. Ostheimer, Pa., \$5; St. Francis Health Resort, Denville, N. J., \$5; St. Celestine Church, Celestin, Ind., \$10; St. Joseph Hospital, Del Norte, Colo., \$25; Presentation de Marie, Burlington, Vermont, \$5; Mrs. S. Heilmann, Ill., \$5; CWU of N. Y. Inc., N. Y., \$5; Mrs. D. Hoob, Canada, \$20; Frau Marie Stadelman, Calif., \$7; Mr. Peter Wolfe, Canada, \$10; Miss Cath. Kissner, Md., \$15; Mrs. Mary Glasl, Pa., \$4; Mrs. Oppenkamp, Ohio, \$25; Peter Mohr, Kansas, \$5; Sisters of the Precious Blood, Dayton, Ohio, \$10; St. Joseph Orphanage, Fall River, Mass., \$18; Henry Schwab, Iowa, \$20; Little Flower Mission Circle of Visitation Academy, Frederick, Md., \$5; Miss E. Geiger, Long Island, \$5; Eugene Philipp, Kansas, \$5; Mrs. Louis Michel, Ohio, \$5; Mrs. G. Schmetz, Minn., \$10; St. Mary's Hospital, Galesburg, Ill., \$2; Miss C. I. Daleiden, Ill., \$25; John Mick, Minn., \$5; St. James Hospital, Butte, Mont., \$10; Sisters of St. Francis of Assisi, Milwaukee, Wis., \$7; Mrs. Theresa Doebe, Okla., \$5; St. Joseph's Hospital, Hancock, Mich., \$2; Margaret Mary Hospital, Batesville, Ind., \$10; Mrs. Mike Quast, Minn., \$10; Ursuline Convent, Springfield, Ill., \$5; Anton Mack, Canada, \$10; Convalescent Hospital, York, Pa., \$3; Mrs. Schofield, Ill., \$5; N. N., New York, \$1475; Mrs. Ida Boller, Minn., \$5; Estate Mary Voss, \$162.12; Hospital St. Joseph des Convalescentis, Montreal, Canada, \$1.62; Hospital St. Joseph Du Precieux Sang, Riviere-Du-Loup, Canada, \$22.91; Monastery Precious Blood, Edmonton, Canada, \$24.52; G. Jansen, Canada, \$10; John Leboldus, Canada, \$5; Postman's Knock, Ohio, \$5; St. Francis Hospital, Evanston, Ill., \$9; Mrs. Jacob Haugh, Pa., \$10; Frank Preske, Ind., \$10; John Hanneken, Minn., \$5; Mrs. Frank Notermann, Minn., \$10; St. Mary's Hospital, Decatur, Ill., \$10; Total to including June 30, 1948, \$39,144.99.